

**UBUNKONDLO OBUTHOLAKALA
EZIHLABELELWENI ZAMANAZARETHA**

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ISIFUNGO

Ngethula isifungo esiyisifakaziso sokuthi ucwaningo oluthi: **Ubunkondlo Obutholakala Ezihlabelelweni ZamaNazaretha**, ngumsebenzi ocwaningwe yimi. Ucutshungulwe ngokusebenzisa imithombo yolwazi ehlukahlukene. Ngiyaphinda futhi ngiyaqinisa ukuthi lo mqulu awukaze unikezwe esinye Isikhungo ngenhloso yokuthola iqhuzu. Imithombo yolwazi esetshenzisiwe ikhonjiswe ngendlela ephелеleyo ekuphethweni kwalolu cwaningo.

.....

Usuku.....

M.E Msomi

UKUBONGA

Ngiswele imilomo eyinkulungwane namazwi anembayo ukwedlulisela ukubonga kwami kulaba abalandelayo:

UDokotela N.G Sibiya ongumfundisi eNyuvesi yakwaZulu- Natali. Ngibonga ulwazi lwakhe olujulile kwezocwaningo, isineke sakhe, umoya wakhe ongashintshi, uthando lwakhe ngomfundi obekwe phambi kwakhe. Ngiyabonga ngiyanconcoza ngeso lakhe lokhozi ekucubunguleni lo msebenzi, Ngithi ume njalo Sotobe!

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IQQQA

Lona ngumsebenzi wocwaningo oluhlelwe ngokwezahluko eziyisihlanu. Ucwanningo olwenziwe kulo msebenzi lumayelana nobunkondlo obutholakala ezihlabelelweni zamaNazaretha.

Isahluko sokuqala

Kulesi sahluko ilapho kwethulwa khona ucwanningo ngokuthi kuchazwe isihloko socwanningo esingumgogodla wocwaningo lonke. Kulesi sahluko kuvezwa kafushane okuzogxilwa kukhona ocwanningweni. Kuvezwa izinhloso kanye nezidingo zocwanningo ngenjongo yokukhanyisa umsuka wocwanningo olwenziwayo. Kubuye kubhekwe izindlela zokwenza ucwanningo ezizosetshenziswa ocwanningweni. Kuvezwa ngamafuphi ukuthi ucwanningo luzokwenziwa kanjani. Kuphinde kuthulwe izinjulalwazi zocwanningo eziyisisekelo socwanningo. Kugcinwe ngokuveza umklamo wocwanningo nomklamo wezahluko lapho kuvezwa khona ngamafuphi ukuthi ucwanningo luzogxila kuphi nokuthi umcwanningi izahluko zocwanningo uzozilandelanisa kanjani.

Isahluko sesibili

Lesi isahluko esiyisendlalelo socwanningo lonke. Kulesi sahluko kuxoxwa kabanzi ngobunkondlo obutholakala ezihlabelelweni zamaNazaretha. Kubhekwa imibhalo yesiZulu ngamafuphi ngenhloso yokubheka imibhalo eyashicilelwa esikhathini esiphambili ukuthi yayikhuluma ngani imvamisa. Kuzoba khona ukufingqwa kwemibhalo okugxilwe kuyona lapha ocwanningweni. Kuzophinde kubukezwe nemibhalo esiyenziwe ehlobene nesihloko socwanningo olwenziwayo.

Isahluko sesithathu

Izindlela zocwanningo kanye nenjulalwazi

Isahluko sesine

Lesi sahluko sizohlaziya ulwazi oluqoqiwe mayelana nobunkondlo obutholakala ezihlabelelweni zaseNazareth Baptist Church.

Isahluko sesihlanu

Isiphetho socwaningo.

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ISAPHLUKO SOKUQALA

UKUTHULWA KOCWANINGO

1.1 Isingeniso

Ibandla iNazareth Baptist Church elidume ngokuthi ibandla lamaNazareth, lasungulwa nguMprofethi u-Isaiah Mudliwamafa Shembe ngonyaka wezi-1910. Leli bandla lidumisa ngokuhlanganisa ubuKristu kanye nenkolo yomdabu. Lithathwa njengeline lamabandla akhula ngesivinini esikhulu. Leli bandla lidumisela ezintabeni ematsheni amhlophe; Lokho kwenza lehluke emabandleni amaningi akhona. Leli bandla libhinca amabheshu kanye nezidwaba. Lelinemithandazo eyahlukahlukene ethandazwa ngezikhathi ezahlukene. Linezihlabelelo zalo ezingahlatshelwa kwezinye izinkolo futhi zehluka kakhulu ezihlabelelweni zakwamanye amabandla. Lezi zihlabelelo zithi azibe amakhulu amathathu. Zona lezi zihlabelelo zihlatshelwa ezinkonzweni ezahlukene futhi ziletha imiyalezo eyahlukene. Okugqamayo kulezi zihlabelelo ukuthi zinobunkondlo obunngi uma uzifunda noma uzilalele zihlatshelwa.

Lobu bunkondlo obusezihlabelelweni zaseNazareth Baptist Church bubonakala ngesakhwo sangaphandle. Uma kukhulunywa ngobunkondlo kusuke kukhulunywa ngezinto ezenza ukuthi inkondlo yehluka kweminye imibhalo. Isakhiwo senkondlo simbandakanya isakhiwo sangaphandle kanye nesangaphakathi. Uma kukhulunywa ngezintaba, imigqa kanye namagama emigqeni; Konke lokhu kukhona kulezi zihlabelelo. Umgqomo wona uvela kakhulu kulezi zihlabelelo, ngoba inkondlo iba nomgqomo kanye nesigqi. Ngokujwayelekile izinkondlo zidingida izindikimba ezahlukahlukene, kungaba khona ezidingida indikimba yemfundo, ezidingida indikimba yokufa kanye nezidingida indikimba yemvelo. Nasezihlabelelweni zamaNazareth kunjalo; Izihlabelelo zakhona zikhuluma ngezinto ezahlukahlukene. Imigqa yalezi

zihlabelelo eminye ivulekile kanti eminye ivalekile; konke lokhu kuyizimpawu zobunkondlo. Ukuvuleka nokuvaleka kunomthelela esigqini senkondlo. Nakuzo izihlabelelo zamaNazaretha lezo ezinemigqa evalekile zinesigqi esinensayo kanti lezo ezinemigqa evulekile isigqi sazo siyashesha.

1.2 Okuzogxilwa kukho

Lapha kugxilwa emibhalweni ehambisana nesihloko umcwaningi azocwaninga ngaso, kubheka ukuthi abanye abake benza ucwaningo oluthi aluhlobane nalolu bathini bona.

UKennedy (2010) ekhuluma ngezinkondlo, uthi inkondlo idinga ubuciko ngoba ezinkodlweni kunolimi lwakhona olwenza ukuba inkondlo yehluka kweminye imibhalo. Uthi inkondlo ifuze imbongi ngoba ulimi olusenkondlweni luncike kakhulu ebucikweni bembongi. Lokho okushiwo nguKennedy kuyiqiniso futhi kubaluleke kakhulu ngoba imbongi yiyo kanye eqamba inkondlo. Uma yona imbongi ingenalo ikhono kusho ukuthi nezinkondlo zayo zizohlonga umsoco oqukethwe ulimi enkondlweni.

UMzingeli (2009) uveza ukuthi izithakazelo nazo zinobunkondlo, uthi ziwuhlobo lobuciko bomlomo obuqukethe ubunkondlo. Uthi izithakazelo zinesakhiwo sobunkondlo obumbandakanya invumelwano, ukuxhumana kanye nempindwa. Lapha uMzingeli ubekade ebuka ubunkondlo obutholakala ezithakazelweni. Izithakazelo nezihlabelelo zinako ukufana okukhona futhi kunomehlukwana. Ukufana ukuthi ezithakazelweni kusuke kunconywa umuntu waleso sibongo kodwa ezihlabelelweni kusuke kudunyiswa uJehova.

UMuller (2005) noWest (2005) bakhuluma ngalo ibandla lamaNazaretha kodwa uMuller yena ugxile emthandazweni oqukethwe yizihlabelelo zamaNazaretha. Uthi izihlabelelo ziwumthandazo zizodwa. UWest yena ugxile emlandweni

webandla, kusukela lisungulwa ngu-Isaiah Shembe endaweni yase-Harrismith. Uthi emveni kokubhajadiswa kwakhe wabe esenikezwa imvume yokushumayela. Ngelinye ilanga umfundisi waseWeseli wamnikeza inkonzo; kwenzeka izimangaliso abantu baphila ezifweni, lokho kwamakhela isigcwagcwa ngoba wabe esexoshwa kwathiwa akahambe ngoba uzohlakaza ibandla. Abantu babefsa sengathi inkonzo ingaphathwa nguye njalo. UMuller wenza isibonelo ngalesi sihlabelelo:

Baba wethu osezulwini
Ngibheke ungithande;
Ungazibheki engiza nazo
Zingijabhisile.

Uveza ukuthi lesi sihlabelelo siwumthandazo ocela uNkulunkulu ukuba asithande futhi asivikele kuyo yonke imimoya futhi alalele imithandazo yethu. Angazibheki izono esiza nazo kuye ngoba isono simnamathela umuntu eqala ukuzalwa.

UThwala (2005) ubuka ukuthi isakhiwo sangaphandle ezinkondlweni zika Mhlanga sixhumana kanjani nemifanekisomqondo esetshenzisiwe ukuze ekugcineni kugqame izingqikithi zezinkondlo. Uthi kumele kubhekwe imvumelwano siqalo, imvumelwano maphakathi, imvumelwano sigcino, ukuxhumana, imifanekiso mqondo kanye nefanamsindo. Nakuba lolu cwaningo lizobuka ubunkondlo obutholakala ezihlabelelweni zamaNazaretha, lobu bunkondlo bubandakanya zona izakhiwo zangaphandle kanye nezangaphakathi, imifanekiso mqondo kanye nezindikimba ezihlabelelweni zamaNazaretha.

UShongwe (2005) uveza ubudlelwano phakathi kwesimo kanye nomculo. Uphinda uveza ukuthi uhlobo lomculo oluculwa ngumuntu luyabuveza ubunjalo

bomnikazi weculo, uphinde ubalula ukuthi umculo ungathathwa njengendlela yokuxhumana ngenxa yokuthi nawo umculo uba nomlayezo owuqukethe. Uveza ukuthi ukubaluleka komculo bubonakala emphakathini ngoba ngaso sonke isikhathi uma kukhona umcimbi emiphakathini kuba nomculo oculwayo kulowo mcimbi; kungaba umshado, umngcwabo kanye nasesontweni. UShongwe (2005:72) ubeka kanje ngomculo:

Umculo ubaluleke ngale ndlela yokuthi uveza ubunjalo bomuntu ngisho ezifihle kangakanani ukuthi ungumuntu onjani. Uma nje kuke kwakhala omculo othandwa ngumuntu ujabula aze aveze ubunjalo bakhe ngenxa yomculo awuzwile. Abanye baze bakhale uma kudlala uhlobo oluthile lomculo.

UGunner (2002) uthi inhloso eyayinkulu ngo-Isaiah Shembe kwabe kungukudlulisa izwi likaNkulunkulu. Uveza ukuthi uShembe wabe engemukelekile ukuba abe nebandla. Lokho kuvela ngesikhathi abeFundisi kanye namakholwa eziMishini bemlwisa bembophisa, bethi uthatha abantu babo ababuyisele emuva ekubhinceni amabheshu, babekholelwa ekuthini lokho kuphambene nemfundiso kaNkulunkulu. Nokho lolu cwaningo alugxilile emlandweni webandla lamaNazareth kodwa lubuka izihlabelelo zamaNazareth kuphela.

UMuller (2002) uveza ukuthi izihlabelelo ezaqanjwa iNkosi u-Isaiah Shembe zinesigqi somculo wase-Afrika. Uveza ukuthi lezo eziqanjwe iNkosi u-J.G Shembe zona zinomthelela noma zinesigqi somculo wamanje onezitayela eziningi. Lokho kungenziwa ukuthi ngesikhathi seNkosi u-J.G. Shembe umculo ngaleso sikhathi wawusuqala ukuthuthuka uma kuqhathaniswa nesikhathi

somsunguli webandla lamaNazareth u-Isaiah Shembe. Lolu cwaningo lubheka izihlabelelo ezishicilelwe ezaqanjwa yibo bobabili laba baholi.

UMpanza (1999) lapha ukhuluma ngokuhlupheka kuka-Isaiah Shembe ongumsunguli webandla lamaNazareth kanye nawo amaNazareth. Uveza ukuthi ubandlululo kanye nohulumeni wangaleso sikhathi walihlukumeza kakhulu ibandla kanye nomsunguli walo. Okuvelayo ukuthi babengahlushwa nguhulumeni wobandlululo kuphela kodwa nabo abefundisi bamaKrestu nabo babenomthelela ekuhlukunyezweni kwabo. UMpanza (1999:18) uthi:

UShembe wayengafunakali, wabizwa eMgungundlovu
kwathiwa akayeke leli bandlana lakhe aphinde adilize
yonke le mizi ahamba eyakha ngoba akavumelekile
ukwakha izindlu zamasonto kanye nokushaya insimbi
yesonto ukubiza abantu ukuthi beze enkonzweni;
Ingakho amaNazareta esontela phansi kwezihlahla.
(Hum.)

Uthi abefundisi babemmangalela ngaso sonke isikhathi bengamvumeli ukuba ashumayeke kangangokuba ngisho ukushaya insimbi wabe engavumelekile ngoba kwakuthiwa akakufanele ngoba le nto yakhe ayithathwa njengesonto. Ngisho ukuthi uShembe akhe indlu yesonto wabe engavumelekile ngoba kwakuthiwa le nto yakhe izophelela emoyeni bethi ayinakusasa. UDube (1936) yena ugxile empilweni ka-Isaiah Shembe sebethuthile eHarrismith sebakhe eNtabamhlophe. Uveza ukuthi wayeseqalile u-Isaiah ukuba nezinto ezingaqondakali esezwa izwi likhuluma naye limyalela izinto.

UDonda (1997) noKhumalo (1993) baveza ukuthi amahubo abamba iqhaza elibaluleke kakhulu esizweni. Ocwaningweni lwabo baveza ukuthi amahubo

ahlukene kakhulu. Ekuhlukaneni kwawo ahutshwa ngezikhathi ezihlukene. Baveza ukuthi khona amahubo ahutshwa nje uma kuseswe, kukhona ahutshwa uma kuyoganiswa; Kukhona ahutshwa uma kuncanywa; Kukhona amahubo ahutshwa uma kwemuliswa, awokweshwama, ahutshwa uma kubekwa inkosi, amanye ahutshwa ezimpini. Baveza ukuthi wonke ngokuhlukana kwawo anemisebenzi awenzayo ngaleso sikhathi ehutshwa. UKhumalo yena uthi amahubo avusa umbhejazana namadlingozi kubantu ngoba asuke ebakhumbuza izigameko eziningi ezahlukahlukene.

UNkabinde (1997) lapha ukhuluma ngokushintsha kwesikhathi kanye nomculo. Uveza ukuthi umculo kanye nesikhathi ngeke ukuhlukanise ngoba umculo uhambisana nesikhathi, uveza ukuthi uma kuhamba isikhathi noma iminyaka ngokunjalo nomculo uyashintsha. Uthi uma ungathatha umculo weminyaka we-1990 bese uwuqhathanisa nowamanje uyabona ukuthi kukhona umehluko omkhulu kakhulu. Njengoba kuke kwaphawuleka ukuthi ngisho kuzo izihlabelelo zamaNazaretha kukhona umehluko ngokwesikhathi eziqanjwe ngaso. Uma isikhathi sishintsha nawo umculo uyashintsha ngenxa yokuthi nabaculi bathekela kweminye imiculo. Esikhathini samanje abaculi sebethekela emiculweni yaphesheya bese bekuthatha lokho bekufaka emiculweni wabo bese uzwakala umnandi futhi uthokozelwe ngabathandi bomculo.

UMzingeli (2009) kanye noMakhambeni (1989) bobabili bakhuluma ngezithakazelo nobunkondlo obutholakala kuzo izithakazelo, lokhu kukhombisa ukuthi usumningana umsebenzi osuwenziwe ekucwaningweni kobunkondlo obutholakala ezindaweni ezahlukahlukene. UMakhambeni (1989) uthi uma kuhlaziywa ulimi olutholakala ezinkondlweni kanye nesakhiwo sezithakazelo kutholakala ubunkondlo kuzo. Kungakho izithakazelo ziboshwa ngomchilo munye nezinkondlo. Yebo kuyiqiniso ukuthi izinkondlo nezithakazelo kuyefana

nomculo futhi zinabo ubunkondlo ngoba uNtuli uthi ezinye izinkondlo ziyaculeka. UMzingeli (2009:8) uchaza kanje ngezithakazelo:

Izithakazelo zingubuciko bomlomo obubaluleke kakhulu esintwini ngoba zinomlando eziwuqukethe uma uzilandela kahle. Okubalulekile ngezithakazelo ukuthi zishiwo ngomlomo azibhaliwe phansi kodwa zidluliswa ngomlomo ezizukulwaneni.

UCoplan (1982) uphawula ngokushintsha komculo wasemaphandleni noma ezindaweni ezisemakhaya. Uthi lo mculo uyashintshwa wenziwe ngendlela yesimanjemanje, uthi ekushintshweni kwawo ube usuduma ezindaweni ezisemalokishini kanye nasemadolobheni, lokhu kwanda noma ukuduma kwawo uthi kudalwa ukushintsha kanye sesigqi esisha. Uveza ukuthi lo mculo oshintshwayo kusuke kuwumculo nje wasemakhaya ojwayelekile.

UGunner (1979) lapha ubuka abantu besifazane ekuqambeni izihlabelelo. Uthi abantu besifazane bekungavamile ukuba behaye izinkondlo kodwa bebekwenza sakuhlabelela belandele ushuni wezihlabelelo ukuze kunganakwa ukuthi sebehaya inkondlo. UGunner uveza ukuthi izihlabelelo zingaba yindlela yokwedlulisa ukungeneliseki kwabantu abathile noma kweqegebana labantu abathile, kungaba ngokuhlabelela okunokuthula noma okunodlame phakathi.

UBlacking (1971) uveza imisebenzi yomculo kubantu, uveza ubudlelwano phakathi kwabantu emiphakathini. Uveza ukuthi umculo yehlukaniswe ngezindlela eziningi futhi ilowo nalowo unesikhathi sawo oculwa ngaso.

URycroft (1963) ocwaningweni lwakhe uveza ukuthi iNingizimu Afrika inabantu abakhuluma izilimu ezahlukahlukene ngokunjalo futhi nomculo wabo

uhlukene. Uveza ukuthi umculo waseNingizimu Afrika usuthelelwe noma usuthathe isitayela somculo waphesheya. URycroft uyabalula ukuthi umthelela womculo waphesheya emculweni waseNingizimu Afrika unomlando omude kakhulu. Kafushane nje uRycroft ocwaningweni lwakhe uveza umthelela womculo waphesheya emculweni waseNingizimu Afrika.

USwartz (1956) ocwaningweni lwakhe uveza ukuthi amaculo amaXhosa kanye nawamaZulu indlela akhiwe ngayo ayihlukile kuleyo yesimanjemanje ngenxa yesigqi esitholakala khona. USwartz uyakuveza ocwaningweni lwakhe ukuthi umculo umgumculo ngenxa yesigqi esitholakala kuwo kanye namagama asetshenziswe kuwo umculo. Uphinda uveza ukuthi ukuhleleka kwamagama emculweni ikhona kanye okwenza ukuthi umculo uzwakale kamnandi kanye nomlayezo oqukethwe yiwo belu umculo.

USundkler (1961) yena ucwaningo lwakhe lugxile esihlabelelweni esihlatshelwa uma kuyiwa eNhlalakazi esikhuluma ngeziboshwa esithi “ziboshwa wozani.” Lesi sihlabelelo sihlatshelelwa uma kuyiwa noma sekubuywa eNhlalakazi. Uma sihlatshelelwa kushaywa izigubhu, amacilongo kanye nezimbomu. Kuveza ukuthi inhloso yamaNazaretha yokuya eNhlalakazi ukuyobonga kuNkulunkulu ekungeneni enyakeni omusha. Saqanjwa ngesikhathi u-Isaiah Shembe eboshiwe ejele Wathi uma esengaphakathi wafike wabuza iziboshwa ukuthi ziyakuthanda yini ukuphuma ejele nangempela iziboshwa zavuma zathi ziyathanda ukuphuma, kuthe kusenjalo uShembe wakhomba izikhiye zasejele nangempela zabonakala zivuleka izikhiye waphuma uShembe nazo zonke iziboshwa ezazingaphakathi ejele.

UVilakazi (1946) uthi ukuhleleka kokubhalwa kwamahubo kuhlobene nezinkondlo. Zikhona vele izinkondlo eziculekayo. Amahubo akhiwe

amagama, Imigqa kanye namabinzana. Imisindo yiyona egcina isidalela isifenqo esiyifanamsindo kuwo amahubo. Lapha uVilakazi uveza ukuthi amaculo kanye nezinkondlo awukho umehluko otheni ngoba ezinye izinkondlo ziyaguquleka zibe amahubo noma amaculo. Lokhu akushoyo kuyahambelana nalolu cwaningo ngoba nalo lubheka ubunkondlo obutholakala ezihlabelelweni zamaNazareth, izifenqo zingobunye bobunkondlo obuzobe bubhekwa ezihlabelelweni zamaNazareth.

URobert (1936) yena uveza ukuhlobana phakathi kwamaNazareth nobu-Krestu. Uthi loku kufakazelwa izihlabelelo zebandla, Njengoba ezinye zalezi zihlabelelo zikhuluma ngobu-Krestu. Uveza ukuthi lokhu kungadalwa ukuthi ingakabi bikho inkolo yamaNazareth wake wangena enkonzweni yaseWeseli.

1.3 Izinhloso zocwaningo

Lolu cwaningo luhlose ukubheka luphinde lucubungule ubunkondlo obutholakala ezihlabelelweni zamaNazareth, ngoba kuyabonakala ukuthi izihlabelelo zamaNazareth zihlukile kwezinye izihlabelelo ngoba zona zinobunkondlo obukuzo. Ubunkondlo obungabalwa yilobu: imvumelwano, ukuxhumana, izimo zokukhuluma kanye nokunye okuningi. Lobu bunkondlo benza ukuthi eziningi zalezi zihlabelelo zifane ncamashi nezinkondlo. Lolu cwaningo luphinde luhlose ukubheka ukuthi lobu bunkondlo obubonakala kulezi zihlabelelo bunamthelela muni kuzo izihlabelelo zamaNazareth ngoba siyazi ukuthi ezinkondlweni ubunkondlo bungagcizelela isimo esithile buphinde bube nomthelela esigqini sayo belu inkondlo.

Okunye okuhloswe yilolu cwaningo ukubheka ukuthi ngabe nazo izihlabelelo zinawo yini umlayezo eziwuletha kubantu, ngoba phela izinkondlo ziba nawo

umlayezo. Enye inhloso ukubheka ukuthi ngabe izihlabelelo zamaNazaretha nazo zehlukaniswe ngokwezindikimba.

1.4 Imibuzo ezobuzwa

1. Ibuphi ubunkondlo obutholakala ezihlabelelweni zamaNazaretha?
2. Ngabe ubunkondlo bunamthelela muni ezihlabelelweni zamaNazaretha?
3. Ngabe lezi zihlabelelo izihlabelelo zinamlayezo muni/ zinamfundiso yini?

1.5 Izindlela zokwenza ucwaningo

Ulwazi lungaqoqwa ngezindlela eziningi ezahlukahlukene. Lapha kuvezwa ukuthi ucwaningo lwenziwa kanjani ukuze lugcine luphumelele futhi lusezingeni elifanele. Ziningi izindlela zokuqoqa ulwazi nababhali bazichaza ngezindlela ezahlukene. UKumar (2011) ukuchaza kabanzi ukuthi izindlela zokwenza ucwaningo ngokujwayelekile zingahlukaniswa imikhakha emibili- okungaba ikhwalithethivu kanye nekhwantithethivu.

Izindlela zokwenza ucwaningo ziveza ukuthi ulwazi oluzosetshenziswa ocwaniningweni luzoqoqwa kanjani ukuze luhlanganiswe lukhiphe ucwaningo oluphelele. Luningi olwazi umcwaningi angaluthola kodwa lokho akusho ukuthi lonke ulwazi olutholayo luyahambisana nocwaningo. UKumar (2011: 23) uzichaza kanje izindlela zokwenza ucwaningo:

Izindlela eziningi zokuqoqa ulwazi zingasetshenziswa njenge khwalithethivu kanye nekhwantithethivu, umehluko usekukhululekeni ngokwesakhiwo, indlela ehleleke ngayo kanye nokujula komcwaningi ngesikhathi enza ucwaningo. Indlela ye khwalithethivu isebenza ngemithetho ekubeni ikhwantithethivu ingayisebenzisi. (Hum.)

Okuvelayo kule ncazelo engenhla ukuthi zimbili izindlela zokwenza ucwaningo okungaba ikhwalithethivu kanye nekhwantithethivu, kulezi zindlela kuvela ukuthi zingehluka ngokwezakhiwo, indlela okulandelwa ngazo kanye nokukhululeka komcwaningi kuye ngesikhathi enza ucwaningo. Ikhwantithethivu yona igxile kakhulu ekuphumeleni ngaphandle uyokwenza ucwaningo ezindaweni ezahlukahlukene uhlangane nabantu abehlukene ngenhloso yokuthola ulwazi ngeqembu labantu: kanti kukhwalithethivu ubuka indlela izinto ezenzeka ngayo nje. Kulolu cwaningo kuzosetshenziswa ikhwalithethivu ngenxa yokuthi akuzukuphunywa kuyoqoqwa ulwazi ngaphandle kodwa kuzobe kucwaningwa izihlabelelo zamaNazareth kubhekwa ubunkondlo obutholakala kuzona. Lokho-ke akudingi ukuthi kuze kwakhiwe imibuzo ezobuzwa abantu abathile, kudinga ukuthi kusetshenziswe zona izihlabelelo zamaNazareth uqobo lwazo. Ukwenza lokho kuzobe kubhekwa umqulu ophethe izihlabelelo zamaNazareth.

Ikhwalithethvu isho ukuqonda kabanzi ngento ethile, Kungaba uhlobo lwabantu abathile. Lolu cwaningo lubuke umqondo ojulile kunokubuka umqondo osobala noma ojwayelekile, kungaphinda futhi kucwaningwe indlela yokuziphatha kwabantu bohlobo oluthile noma indlela lolo hlobo lwabantu olwenza ngayo izinto. UKumer (2011) noWolcott (2009) bathi ikhwalithethivu ihlose ukuqonda kabanzi ngento ethile ukunokuba iqonde ngencazelo esobala ngengxenywe enkulu yabantu abaningi, ihlose ukunikeza isakhiwo esithile, ukuhleleka kanye nencazelo enabile ngabebe yingxenywe yocwaningo. IBizwa ngocwaningo oluvulelekile, ikhiqiza ulwazi njengeqembu labantu emphakathini.

Bobabili uKumar noWolcott bachaza izinto ezithi azifane mayelana ne khwalithethivu ngoba bayakuveza ukuthi kulolu hlobo lokuqoqa ulwazi kuvezwa ubunjalo bento kodwa akubhekwa nje umqondo osobala kodwa into

ichazwa njengoba injalo kuvezwe ubuqiniso ngayo. Kuvela ukuthi lapha kukhethwa into ethile uma kucwaningwa ukuze ibhekisiswe kahle ubunjalo bayo. Kulolu cwaningo kuzogxilwa ezihlabelelweni zamaNazaretha kuvezwe ubunjalo bazo kubhekwe ubunkondlo obutholakala kuzo obungatholakali ezihlabelelweni zakwamanye amahlelo kodwa okwande kakhulu ezihlabelelweni zamaNazaretha kuphela. UDenzin (2003:25) yena unikeze le ncazelo ye khwalithethivu:

Ikhwalithethivu yona ibeka umbukeli emhlabeni.
Ikhwalithethvu imbandakanya ukufunda kanye
nokusebenzisa izinhlobo eziningi zezinsiza kufunda,
ulwazi oluthinta abantu kanye nokukhiqiza imibhalo
yamasiko. (Hum.)

Ikhwalikhethivu yona ikholelwa ekutheni into ecwaningwayo ibonakale. Iqoqa zonke izinsiza ezingaba nosizo ocwaningweni, Kungaba uhlobo lwabantu abazoba yingxenye yocwaningo (Denzin, 2008 & Groenewald, 1994). Bagcizelela ukuthi ikhwalithethivu igxile ezintweni eziphathekayo kanye nezibonakalayo. Izinto ziyavezwa ubunjalo bazo.

1.6 Indlela yekhwalithethivu-interpretive paradigm

Lolu cwaningo luzolandela indlela yekhwalithethivu njengoba kuke kwashiwo. Lubuka futhi luhlaziya ubunkondlo obutholakala ezihlabelelweni zamaNazaretha. UBerg (2001) yena uthi ucwaningo lwekhalithethivu lubheka izincazelo, amagamamqondo, izichasiso, ubunjalo, izingathekiso kanye nezimpawu zezinto. Maningi amapharadayimu ahambisana nekhwalithethivu eyingabala i-*interpretive* kanye ne-*positivism* (Nueman, 2006). I-*interpretive* ibuka kakhulu incazelo abantu abanayo ngezinto abazenzayo kanye nendlela umhumushi angahumusha ngayo lezo zinto (Hoepfl, 1997).

I-*interpretive* yona igxila kakhulu ekutheni okucwaningwayo ngabe kunayo yini incazelo, uma ikhona ngabe ithini, iphinde igxile ekucubunguleni amagama. Le ndlela yocwaningo ihambisana kahle kakhulu nalolu cwaningo ngoba njengoba ibuye igxile ekucubunguleni amagama. Lapha maningi amagama asezihlabelelweni azobe ebhekwa. Esingabala khona amagama ayizimpawu ngoba ngeke ukwazi ukubona ukuthi igama ngabe liwuphawu yini ngaphandle kokuba ulicubungulisise ulazi kahle kanye nencazelo yalo.

1.7 Ukuhlaziywa kolwazi

Ziningi izindlela zokuhlaziya ulwazi ezikhona kodwa kulolu cwaningo kuzosetshenziswa indlela ye-*interpretive*. UMiles noHuberman (1994) kuBerg (2001:238) basehlukanisela lezi zindlela ezintathu zokuhlaziya ulwazi: indlela ye-*interpretive*, yindlela ye-*social* kanye nendlela ye-*collaborative*. Ulwazi kulolu cwaningo luzohlaziywa ngendlela ye-*interpretive*, kusetshenziswa i-*word processor*. Indlela ye-*interpretive* ivumela umcwaningi ukuba ahumushe ulwazi olutholakale ngokukhuluma, selubhalwe phansi. Umcwaningi uzokhipha amaqoqo ezindikimba ezechukene, olwazini oluningi oluzotholakala, njengendlela yokuluqoqa kuphinde kuhlaziye ulwazi (Patton, 2002), Okuyindlela yokubeka uphawu kulelo nalelo qoqo ukuze lehlukaniseke kalula nelinye. Ulwazi oluhlelwe ngezindikimba luzophinda lucutshungulwe, lwehlukaniswe ngezindikimbana, ngenhloso yokuqhubeka nokuluqoqa. Le ndlela izovumelana kahle kakhulu nalolu cwaningo ngoba luzobe lubheka ezinye izindikimba zezinkondlo kanye nezinye izimpawu ezilethwa ngamagama athile ezihlabelelweni zamaNazaretha.

1.8 Izinjulalwazi ezihambisana nocwaningo

Injulalwazi iyisakhiwo noma uhlaka oluqinisa ucwaningo noma olulekelela ucwaningo ukuthi lungantengantengi (Kamba, 2008). Yena uKamba uthi injulawazi kumele ihambisane kahle nalokhu okucwaningwayo kanye nesihloko socwaningo. Uyakuveza ukuthi akuwona umsebenzi olula ukuthola injulalwazi ehambisana nocwaningo kodwa kumele umcwaningi athole izincwadi ezahlukenene ukuze athole injulalwazi ehambisana nocwaningo lwakhe. Uveza ukuthi ukuba nenjulalwazi kugwema ukucabangela kanye nokuqagelela izinto. Zimbili-ke izinjulalwazi ezeyamene nalolu cwaningo: ikhomyunikhethivu kanye ne-semiyothikhi.

1.8.1 Ikhomyunikhethivu

Le njulalwazi yona igxile kakhulu ekudluliseni umlayezo, kodwa u-Krystof (2009: 82) uthi le njulalwazi ithinta kakhulu igqondo ngoba konke ukuxhumana okukhona kuqala emqondweni ngaphambi kokuba kukhulunywe noma kubhalwe phansi:

Injulalwazi noma ipharadayimu egxila emqondweni womuntu.(Hum.)

UKrystof (2009) uthi lolu hlobo lwenjulalwazi inhloso yalo enkulu ukudlulisa umlayezo; nakuba egxile kakhulu ekuhumusheni uveza ukuthi ziningi izinkinga ezikhona ekuhumusheni ezidala ukuthi igcine ingafezekanga injongo enkulu yokuxhumana kanye nokwedlulisa umlayezo. Uthi ukuhumusha kuyinto eyenzeka engqondweni yomuntu ngoba ngesikhathi uhumusha into isuke isengqondweni yakhe lowo ohumushayo. Le njulalwazi ihambisana kahle kakhulu nalolu cwaningo ngoba uma kukhulunywa ngobunkondlo inhloso enkulu imbongi isuke ifuna ukudlulisa umlayezo othile noma iveza imizwa

yayo kanye nemicabango yayo ngento ethile. Kulezi zihlabelelo zamaNazareth kwedluliswa imilayezo eminingi eya ebandleni ngokusebenzisa izihlabelelo ngendlela enobunkondlo phakathi. Ayikho inkondlo othi uma uyifunda ungawutholi umlayezo kuyo. Ingakho uma ichazwa inkondlo kuthiwe yilapho imbongi iveza imizwa yayo kanye nemicabango yayo ngento ethile. Kuyo le njulalwazi ubala izinkinga eziningi ezifana nokungabibikho kwamanye amagama olimini okuhunyushelwa kulo.

ULightbown (1993) ukhuluma ngokuhunyushwa kolimi lwesibili uthi lolu hlobo lwenjulalwazi lugqugquzela ukuthi abantu bakuqonde ukuthi ulimu lokwengeza alulula kodwa inhloso yalo ukudlulisa umyalezo kanye nokuxhumana lapho kufane khona. Konke okushiwo yilaba babhali ngalezi zinjulalwazi kuyahambisana nalolu cwaningo. USaxen (2006:13) yena uyichaza kanje ikhomnyunikhathivu:

Injulalwazi yokuxhumana ayithathi ulimi
ngokwesakhiwo salo kuphela kodwa ibuye ibuke
nendlela esebenza ngayo ekuxhumaneni.(Hum.)

Lapha uSaxen uveza ukuthi ikhomnyunikhethivu ayibheki ukuma noma ukuhleleka kwamagama kuphela kodwa igxila kakhulu emlayezweni oledlulisa ulimi. Lokhu kuyiqiniso ngoba akuxhumaneki kalula ngaphandle kolimi ukuze umlayezo udluliseke kahle kufanele kukhulunywe. Zona lezi zihlabelelo zihlukaniswe ngezindikimba futhi zihlatshelwa emikhosini eyahlukahlukenekangangokuthi kuyicala ukutholakala uhlabelela isihlabelelo esingahambisani nomkhosi wangalolo suku. Lokhu kuyefana nasezinkondlweni kukhona izinkondlo ezidingida indikimba yokufa, eyothando, eyemfundo kanti nasezihlabelelweni zamaNazareth kukhona ezidingida indikimba yemfundo, eyokufa, kanye nendikimba yemfundo. Le njulalwazi iyahambisana kahle kakhulu nalolu cwaningo ngoba uma ubuka izihlabelelo zamaNazareth

uyathola ukuthi kukhona ezinomlayezo odluliselwa kumalunga ebandla nakuwo wonke umuntu osifundayo. Ezihlabelelweni ezingahlatshelelwa singabala “UJehova usishiyile”, “Yaze yafika leyo mini enkulu”, nezinye eziningi.

1.8.2 Isimiyothikhi

Isimiyothikhi enye injulalwazi ezoba yisisekelo salolu cwaningo futhi ingachazwa ngezindlela eziningi ezahlukene kodwa uPeirce (1977: 72) uyichaza kanje:

Isayensi efunda ngempilo yezimpawu
emphakathini.(Hum.)

Okuvelayo kule ncazelo ukuthi isimiyothikhi iwubuchwepheshe bezimpawu. Lokhu kuyiqiniso ngoba ziningi izinto eziyizimpawu emhlabeni, futhi ngaphandle kwazo izimpawu kungaba nzima kakhulu. Enye incazelo echaza kabanzi ngesimiyothikhi ekaPeck noCoyle (1993:42) bayichaza kanje isimiyothikhi:

Isimiyothikhi ukufunda ngezimpawu, kungashiwo ukuthi yonke into empilweni iqukethe noma ithwele umlayezo othile njengezingubo, isimo sokusebenzisa umzimba, imicimbi yamasiko konke kudlulisa umyalezo kubantu bosiko olufanayo.(Hum.)

Izincazelo ezingenhla zikubeka kucace ukuthi isimiyothikhi ibheka izimpawu. Kulolu cwaningo izihlabelelo zamaNazaretha kunamagama asetshenziswe njengezimpawu, othi uma uwafunda uthole ukuthi akuqondiwe lokho okubhaliwe kodwa kunophawu oluvezwa igama elisetshenzisiwe, indlela amagama abekwe ngayo ezihlabelelweni uthole ukuthi linobunkondlo obuthile ngoba igama kuthi lijwayelekile kodwa imbongi ilisebenzise enkondlweni libe

uphawu olusho okuhlukile kunalokho elijwayele ukukusho. Kulezi zihlabelelo kukhona amagama anjengemifula, izintaba kanye nesikhukhukazi, intaba isetshenziswe njengesiphephelo kanti nesikhukhukazi siwuphawu lokuphepha kanye nokukhosela okukhosela khona amatshwele ngokwalezi zihlabelelo.

UGuirrand(1992) uveza ukuthi imibhalo ingaveza uphawu oluthile; leyo mibhalo ingathathwa njenge simiyothikhi. Uthi yona isimiyothikhi ingahlukaniswa kabili, kukhona isimiyothikhi yemibhalo kanye nesimiyothikhi yolimi.

UBritannian (2000) noSwanepoel (1990) baveza ukuthi isimiyothikhi iyisayensi yezimpawu. Bathi yonke into ekhona emhlabeni kujwayelekile ukuba ibe wuphawu lwento ethile. Bathi ngisho igama lingaba wuphawu olulodwa nje, kungaba igama elisenovelini, enkondlweni kanye nasemdlalweni. Lokhu kuyiqiniso le njulalwazi ihambisana kahle kakhulu nalolu cwaningo ngoba ezihlabelelweni zamaNazaretha kukhona amagama anezimpawu. Kukhona isihlabelelo esinegama “isikhukhukazi” lelo gama liwuphawu lokuphepha ngoba kuthi “sifukamele sikhukhukazi sasezulwini njengesikhukhukazi sifukamele abantwana baso” konke lokhu kuwuphawu lokuphepha.

1.9 Umklamo wezahluko

Umcwaningi uzoehlukanisa kanje izahluko zakhe:

Isahluko sokuqala

Kulesi sahluko ilapho kuthulwa khona ucwaningo ngokuthi kuchazwe isihloko socwaningo esingumgogodla wocwaningo lonke. Esahlukweni lesi kuvezwa kafushane okuzogxilwa kukhona ocwaningweni. Kuvezwa izinhloso kanye nezidingo zocwaningo, kukhanyisa umsuka wocwaningo olwenziwayo. Kubuye kubhekwe izindlela zokwenza ucwaningo ezizosetshenziswa ocwaningweni. Kuvezwa ngamafuphi ukuthi ucwaningo luzokwenziwa kanjani. Kuphindwe

kuthulwe izinjulalwazi zocwaningo eziyisisekelo socwaningo. Kugcinwe ngokuvezwa umklamo wocwaningo kanye nomklamo wezahluko lapho kuvezwa khona ngamafuphi ukuthi ucwaningo luzogxila kuphi nokuthi umcwaningi izahluko zocwaningo uzozimisa kanjani.

Isahluko sesibili

Lesi isahluko esiyisendlalelo socwaningo lonke. Kulesi sahluko kuxoxwa kabanzi ngobunkondlo obutholakala ezihlabelelweni zamaNazaretha. Kubhekwa imibhalo yesiZulu ngamafuphi ngenhloso yokubheka imibhalo eyashicilelwa esikhathini esiphambilini ukuthi yayikhuluma ngani imvamisa. Kuzoba khona ukufingqwa kwemibhalo okugxilwe kuyona lapha ocwaningweni. Kuzophinde kubukezwe nemibhalo esiyenziwe ehlobene nesihloko socwaningo olwenziwayo.

Isahluko sesithathu

Izindlela zocwaningo kanye nenjulalwazi.

Isahluko sesine

Lesi sahluko sizohlaziya ulwazi oluqoqiwe mayelana nobunkondlo obutholakala ezihlabelelweni zase-Nazareth Baptist Church.

Isahluko sesihlanu

Isiphetho kanye nezincomo zocwaningo.

1.10 Isiphetho

Esahlukweni sokuqala kuyavela ukuthi ukuze umcwaningi enze ucwaningo lwakhe lube impumelelo kuningi okamele akwazi. Obekwenziwa kulesi sahluko bekwethulwa ucwaningo lonke oluzokwenziwa. Ukwethula ucwaningo ngaphambi kokuba kugxilwe kulona kubalulekile kakhulu ukusiza lowo othuka ehlangana nocwaningo; kube lula ukuthi akuqonde kahle okudingidwa ucwaningo.

ISAPHLUKO SESIBILI

ISENDLALELO SOCWANINGO NOKUBUYEKEZWA KWEMIBHALO

2.1 ISINGENISO

Lapha kulesi sahluko kubhekwa ukuthi bathini abanye ababhali asebeke babhala ngezihloko ezithi azihambisane nalolu cwaningo. Lapha kucwaningwa ngobunkondlo obutholakala ezihlabelelweni zebandla lamaNazaretha. Leli yibandla elikhulu kakhulu futhi lidume kakhulu cishe umhlaba wonke, lidume ngokuba nakho konke okwalo okubalwa izihlabelelo, imithandazo kanye nemigidi. Lapha ababhali abanye baveza amangwevu abo besika elijikayo ngamahubo, baveza ukuthi amahubo ayini. Amahubo ayinto ebaluleke kakhulu ebantwini ikakhulukazi kuthina sizwe esimnyama ngoba ngisho kwenziwa imikhosi yakomkhulu, ayenziwa ngaphandle kwamahubo. Kuhlula ngisho kungumngcwabo kuba khona amahubo akhona, ngisho kunempi kuba khona amahubo empi ayehutshwa ngamabutho uma eyokulwa. Ukubaluleka kwamahubo esizweni esiMpisholo kuvela lapho kwenziwa imisebenzi yasekhaya, uthola umama ethi esebenza kodwa futhi engavalile emlonyeni esho ngelintoti izwi ehaya ingoma. Abanumzane emasimini kulinywa, uzwa kuhlatshelelwa kushawa amakhwela besebenza. Esingasho ukuthi kubona umculo usegazini futhi bawukhonzi kakhulu. Kulesi sahluko kuzobe kubhekwa abacwaningi abacwaninge ngesihloko esihlobene nesalolu cwaningo ukuthi bathini. Kuzophinde kubhekwe ukuthi zaqala nini ukusetshenziswa izihlabelelo zamaNazaretha. Kuzobhekwa nomlando webandla lamaNazaretha kafishane.

2.2 UMLANDO WEBANDLA LAMANAZARETHA.

UMpanza (1999:32) encwadini yakhe ethi *Izwi leZulu* thi ukusunguleka kwaleli bandla kulandwa kude kakhulu kungakazalwa ngisho yena uMqali wendlela (u-Isaiah

Shembe)

UDube (1936) encwadini yakhe ethi *UShembe* yena ugxile empilweni ka-Isaiah Shembe sebethuthile eHarrismith sebakhe eNtabamhlophe. Uveza ukuthi wayeseqalile u-Isaiah ukuba nezinto ezingaqondakali esezwa izwi likhuluma naye limyalela kodwa engaboni muntu. Uthi kwathi ngelinye ilanga ezihlalele kwafika izwi elithi akathandaze, wabe engakwazi ukuthandaza kodwa wathi esaguqile wezwa kunento emtshelayo ukuthi akathandaze athini, emuva kwalokho wazizwa esekwazi ukuhlabelela kanye nokuthandaza. Into eyayenza ukuba angakwazi ukuthandaza ukuthi wayengakaze ahlange namakholwa futhi wakhula nje ezalwa ngabazali ababengakholwa, kungabantu nje abangamabhinca. Ekuhambeni kwesikhathi wabe eseya enkonzweni yamaWesile efake ibheshu lakhe. Walandela kuleyo nkonzo, nokuthe ngelinye ilanga uMfundisi waseWesile wamnika inkonzo ukuba ashumaye. Kuthiwa wahlabelela sona isihlabelelo samaWesile esithi “Wahazulwa ngenxa yami liwa laphakade” kuthiwa wathi esahlabelela kanjalo uShembe abantu abasesontweni bavukwa izipoliyane abanye bakhala bakhishwa yizisu kwaba yinqaba abanye bakhipha izifo kwakhuluma namadimoni.

UMpanza (1999) encwadini yakhe, uyaveza ukuthi kungaleso sikhathi-ke lapho washiya khona eWesile ngoba umfundisi engasamfuni ngenxa yokuthi amakholwa abesemthanda kakhulu uShembe ngenxa yemithandazo yakhe nezintshumayelo zakhe ezisindisa abantu. Waphuma-ke lapho. Kuthiwa kwabe sekufika izwi elithi akaye entabeni, wahamba eyifuna intaba bamtshela abakhele intaba ukuthi akuyi lutho olubuyayo, naye wafikelwa ukusaba okukhulu wabe esecabanga ukuphindela emuva, nangempela wabamba isitimela esisuka eThekwini siya eHarrismith esephindela ngakubo eNtabazwe, nokuthe isitimela sesise-Botha’s Hill sama ngqi basabathe bayabheka ogadi baso ukuthi simiswe yini lutho ukuthola. Kuthiwa kwabe sekufika izwi kuye limtshela ukuthi isitimela simiswe nguye uqobo, lambuza ukuthi ukhethani ukuya entabeni nokuthi afe nabo bonke laba bantu abasesitimeleni futhi negazi labo

bonke laba bantu liyobekwa phezu kwakhe, wadilika wathi ephuma nje sabe sisuka isitimela sihamba.

UMpanza (1999) encwadini yakhe, uthi wathi uma esefikile entabeni iNhlankakazi walinda izinsuku eziyishumi nane engadli nokuthe esalindile lapho kwafika yonke imimoya imtshela ukuthi akalandele yona, Ngoba izomnikeza bonke ubukhazikhazi obuhle basezweni. Akavumanga ngoba wayazi ukuthi ulinde uMvelinqangi okunguye ombizele entabeni. Lapha uMpanza uveza ukuthi wathi esalinde kanjalo kwaqhamuka umuntu eMpumalanga efake ingubo emthende ephethe isidlo ngethileyi wayethi uma ehamba lo muntu kuphume imibani ezinyaweni zakhe. Uthi wezwa utshani nezihlahla namatshe kuhalalisa, kuthiwa wathi uma eqeda ukudla lesi sidlo esiyincwele wabe esekhumbula ukuthi akusikho okokuqala efika emhlabeni.

UDube (1936) ecwadini yakhe ethi *UShembe*, uthi ekufikeni kwakhe eThekwini wafikela endaweni okuthiwa kuseMsizini nalapho washumayela khona ivangeli kwaze kwathatheka nabanye abefundisi ngenxa yokubona imisebenzi emihle yakhe uShembe. Wabe esethola indawo eNanda nalapho wathi abantu abahlanganise otiki ukuze ithengwe le ndawo bese kwakhiwa umuzi oyingcwele kaNkulunkulu. Ngempela wakhiwa lo muzi ngo-1910. Lo muzi wabe uyisiphephelo kubantu bonke, hhayi emalungeni ebandla kuphela kodwa kuwo wonke umuntu onezinkinga. Lo muzi waba nodumo olukhulu ngisho emakhosini akwaZulu imbala anyathela emagcekeni alo muzi oyingcwele okungabalwa inkosi uSolomoni kaDinuzulu.

UDube (1936) encwadini yakhe, uthi kuthe ngomunye unyaka wabe esethatha amadodana akhe amabili uJ.G Shembe kanye no-A.K Shembe waya nawo entabeni iNhlankakazi wase eBamisa nabafundisi wathi uyabagcoba bazoba ngabaholi bebandla uma kuhlubuka laba befundisi ayebamise nabo. Uthi wamisa

uJ.G Shembe eduze kukamfundisi uMnqayi wabe esemisa u-A.K Shembe eduze kukamfundisi uMzobe, nebala kuthiwa bahlubuka bobabili labo befundisi, lokho kwakhomba ukuthi lamadodana akhe womabili azohola ibandla.

UGunner (2004: 98) encwadini yakhe uyakuphawula ukuthi umuzi waseKuphakameni kwabe kuyindawo yokukhonzela lapho kuhlala khona futhi kuyisigodlo esikhulu sebandla lamaNazareth. UGunner (2004:38) uthi lapha kwakwenziwa yonke imikhosi yaseKuphakameni. U-Isaiah Shembe wabe enikeza izeluleko futhi efundisa amalunga ebandla lamaNazareth ngenkolo. Wabafundisa waze wabatshela ukuthi kuza isikhathi lapho umuzi waseKuphakameni uyochitheka kuhlukanwe phakathi. Kuthiwa wathi kuyoba nesisefo esiyosefa amakhoba namabele wabe esethi amabele ayophuma nenkosi yesithathu kodwa amakhoba ayosala eKuphakameni, ababekhona ngaleso sikhathi kwabadida lokho kukhuluma kweNkosi. Kuthe esenze zonke izinto u-Isaiah Shembe wabe esekhothama ngomhla ka-1 kuMeyi ngowe-1935. Ngaphambi kokukhohama wayaleza ukuthi akobhekwa isikhathi umphefumulo wakhe ozophuma ngaso bese kuthandazwa kuthiwa wathi abayomkhumbula ngaleso sikhathi naye uyobakhumbula lapho azobe ekhona. Ngempela umphefumulo wakhe waphuma ngo 09: 00, ngempela kwabe sekuba yisikhathi sokuthandaza.

UMpanza (1986: 61) encwadini yakhe uthi waphinde wathi isikhathi lapho umzimba wakhe ozolala noma ozofakwa ngaso elibeni kumele kube yisikhumbuzo, ngempela umzimba wakhe wafakwa elibeni ngo 18: 00 ngalesi sikhathi ibandla lamaNazareth umhlaba wonke lenza umthandazo oyisikhumbuzo saleso sikhathi umzimba weNkosi owafakwa ngaso elibeni. Ngalezo zinsuku wonke umuntu wabe edidekile engazi ukuthi kwenzakalani ngenxa yokuthi abantu babengenakho ezingqondweni zabo ukuthi umuntu onjengalowa wayengahamba emhlabeni nakuba babazi ukuthi inkosi yahamba

isibagcobile abaholi abazohola ibandla kodwa lalingekho ithemba lokuthi bangenza izinto ekade zenziwa u-Isaiah Shembe phambi kwabo.

2.2.1 IKOMKHULU LEBANDLA.

UMpanza (1999: 50) encwadini uthi ibandla lamaNazareth liseNanda nalapho kuyikomkhulu lalo. Leli bandla laqale lanekomkhulu eKuphakameni ngesikhathi liholwa uMsunguli walo u-Isiah Shembe kanye nendodana yakhe inkosi uJ.G Shembe. Kuthe ngowe-1975 kwaphunywa eKuphakameni kwakhiwa ikomkhulu elisha laleli bandla ekuthiwa isebuhleni Bokuphakama khona eNanda eMatabetulu. UFisher (2010: 82) uthi leli bandla linabalandeli abalinganiselwa ezigidini ezine (4 mllion). UGunner (2004) encwadini yakhe uthi igama elithi Ekuphakameni lisho into ephakame futhi enkulu kakhulu. Leli gama libaluleke kakhulu ebandleni lamaNazareth ngoba lisho uShembe uqobo lwakhe, into ephakame ibonwa yiwo wonke umuntu ayisithakele. Lokhu kwabe kuvele kuyisibonakaliso sokuthi lo muzi uzoba mkhulu kakhulu futhi waziwe ezindaweni eziningi kakhulu.

UZondi (2005) encwadini yakhe uyakuveza ukuthi lo muzi waseKuphakameni wawuthathwa njengomuzi lapho kusinda khona abantu bonke ngoba uShembe wabe ephilisela khona abantu futhi engakhethi kodwa ebathanda bonke abantu ngokulingana. Kulo muzi waseKuphakameni kwakwenzelwa imikhosi emikhulu yebandla efana noJanuwari kanye noJulayi. Uma kuyiwa entabeni iNhlangakazi kwakusukelwa khona eKuphakameni. Lo muzi ufana neJerusalema kumaNazareth ngoba uNkulunkulu owatshela u-Isaiah ukuba akhe umuzi lapho abantwana bakhe bezohlala futhi badumisele khona. UZondi uthi lokho kubonakala ngoba ngaphandle kokudumisa, kodwa kukhona abantu abagcina sebhala khona ngenxa yezinkinga ezahlukahlukene.

2.2.2 IZINHLANGOTHI KANYE NOKUHLUKANA KWEBANDLA

UMpanza (1999: 25) encwadini yakhe uyakuveza ukuthi ngo-1935 emva kokukhothama koMsunguli webandla kwabe sekuhlala indodana yakhe uJ.G. Shembe wahola ibandla, okuqaphelekayo ukuthi wabe elihola ngokubambisana nomnewabo u-A.K. Shembe, ngoba ngaso sonke isikhathi wawubathola bendawonye ngoba naye uyise wabo wabe ekuyalezile ukuba bangehlukani. Futhi wabe ekuqinisekisa naye uyise ukuthi laba bantwana abehlukani ngaso sonke isikhathi. Balihola ibandla futhi landa kakhulu. Nangaso lesi sikhathi zazikhona izinkinga ibandla elabe lihlangabezana nazo kodwa ziphele ibandla likhule lidlondlobale liye phambili. Walihlola UJ.G Shembe ibandla kusukela ngo-1935 kwaze kwaba unyaka ka-1975, okusho ukuthi walihola iminyaka engamashumi amane, kuthe esezo kothama ebuza ngaso sonke isikhathi ukuthi uphi umnewabo ngoba bona uyise wabagcoba bobabili.

Kuthe esetshaliwe kwafanele ibandla liholwe umfowabo njengesimiso sikayise wabo obazalayo u-Isaiah Sheme kodwa amalunga ebandla anqaba athi ibandla kumele liholwe inkosana endala yenkosi ekhothemeyo u J.G. Shembe.

UMpanza (1999: 28) encwadini uthi lapho-ke kwahlala inkosi u-A.K Shembe walihola ibandla namalungu amaningi alandela yena waphuma namalungu ebandla sebedutshulwa ilaba abasele eKuphakameni abalandela indodana yenkosi uJ.G.Shembe, nalaba abalandela iNkosi u-A.K. Shembe basebezimisele bemi ngomumo bethi bazolwa, yabakhuza inkosi u-A.K. Shembe yathi oke waphindisela akasafanele ukubizwa egameni layo. Kwasukwa lapho kwahanjwa kwayiwa eMbeka emzini weNkosi yaMaqadi yafike yahlala khona inkosi u-A.K. Shembe kanye nebandla lonke.

UMpanza (1999: 34) encwadini yakhe uthi kuthe kusahlelwi kanjalo kwafika inkosikazi uMaMbambo owayengakholwa eKuphakameni wathi uthe elele

ebusuku wabona isibonakaliso inkosi uJ.G Shembe wamtshela ukuthi akatshele inkosi esesihlalweni u-A.K Shembe ukuthi ikhona indawo aseyitholile okumele kwakhiwe kuyo umuzi omkhulu wamaNazaretha njengokwesiprofetho, nempela-ke kwahanjwa naye lo nkosikazi onguMaMbambo eyokhombisa inkosi leyo ndawo, nempela zatholakala izikhonkwane ezikhomba ukuthi kumele kube nomuzi kaNkulunkulu, leyo ndawo iseMatabetulu. Wabe sewakhiwa-ke umuzi inkosi u-A.K. Shembe wabe esewetha igama wathi iseBuhleni Bokuphakama, njengoba namanje kuyiseBuhleni.

2.3 UKUSETSHENZISWA KWEZIHLEBELELO

Ebandleni lamaNazaretha izihlebelelo zibaluleke kakhulu ngoba azihlatshelwa ukunandisa kuphela kodwa ziwumthandazo zizodwa nje ziqukethe imithandazo yezinto zonke kanye nezifo zonke, kungaba ukukhathazeka kwenyama noma ukukhathazeka komphefumulo, kodwa uma ulalele lezi zihlebelelo noma uzihlebelela uyalapheka kukho konke ukugula onakho. Izihlebelelo zaqanjwa nguMsunguli webandla lamaNazaretha u-Isaiah Shembe ngonyaka we-1910 kanti ezinye zazo zaqanjwa ngu-J.G. Shembe ngowe-1938. Ukusetshenziswa kwazo zaqala ngawo unyaka we-1910 ebandleni lamaNazaretha.

UShembe (1940) uyakuveza ukuthi lezi zihlebelelo zazingaqanjwa ngothando noma zisuselwe ekhanda kodwa zazifika nezithunywa zasezulwini zilethe izihlebelelo, lobo bufakazi bulotshiwe futhi izihlebelelo eziningi zibhaliwe ukuthi safika nini ngayiphi inyanga kanye nonyaka nendawu ayekuyo uShembe ngesikhathi kufika izithunywa zilethe lezo zihlebelelo. Izihlebelelo zingasetshenziswa ezinkonzweni ezahlukene. Kukhona ezihlatshelwa ngemigidi kaJehova eyingcwele, lapho khona kushawa amacilongo yizigubhu kanye nezimbomu, kudunyiswa uJehova ngokusina, kube khona ezijulile ezihlatshelwa uma kuyothandazelwa abagulayo kusetshenziswa ingubo

yokuthandazela bese kuba khona ezihlatshelwa emingcwabeni kanye nalezo zokudumisa nje.

UMuller (1996:43) uthi ingakho izihlabelelo zaseNazareth zingahlatshelwa inoma ikanjani zihlonishwa kakhulu ngoba aziqanjwanga umuntu kodwa zafika nezingelosi. Ngisho indlela yokuhlatshelwa kwazo iyaqikelelwa ebandleni kangangokuthi awuveli uzihlabelele ngokuthanda kwakho kodwa kumele uqinisekise ukuthi ngabe indlela ozihlabelela ngayo yiyo yini eyafundiswa nguMnikazi wazo. Lezi zihlabelelo zinezinkonzo zazo ezahlukenene; kukhona ezihlatshelwa uma kushoniwe, kubekhona ezihlatshelwa uma kujatshulwe, kube khona ezihlatshelwa uma kuhambe umholi kuphinde kube khona ezihlatshelwa uma kuthandazelwa abagulayo, kube khona ezihlatshelwa emigidini.

USithole (2011:51) uthi izihlabelelo zaseKuphakameni zijule kakhulu ngoba azakhiwanga umuntu kodwa zazivela ezulwini zifika nezingelosi. Uthi ezinye zazifika uShembe_elele kanti futhi ezinye zazifika ebhekile engalele. Uthi okufike kudide kakhulu ngalezi zihlabelelo ukuthi kukhona ezihlatshelwa ezinkonzweni ezahlukenene, kukhona ezigidelwayo, ziphinde zihlatshelwe enkonzweni yokudumisa siphinde futhi zihlatshelwe esifeni. USithole uthi okuqaphelekayo ngalezi zihlabelelo ukuthi zinomlayezo ojulile owenza ukuthi ngisho engabe ubungazimisele ukulalela kodwa ngenxa yomlayezo eziwuqukethe ugcina sewulalela.

U-Oosthuizen (1967:44) uthi izihlabelelo zamaNazareth zibaluleke kakhulu ekuvuseleleni ithemba kwabalahlekelwe. Uthi ezinye ziphilisa umphefumulo, zelaphe umuntu aphile ngenxa yokulalela zona. Uthi uma lezi zihlabelelo zihlatshelwa kuvuka usinga uzithole sewucabanga ujulile kodwa ungazi ukuthi ucabangani futhi yini lena ekujulisayo. Zona ziyakhombisa ukuthi

aziqanjwanga umuntu kodwa zavela ezulwini ngempela. Ezinye zibabaza ubukhulu bomuzi waseKuphakameni kanti futhi ezinye zibabaza intaba iNhlankakazi.

USithole (2011:51) uthi izihlabelelo zebandla lamaNazareth awugcini ngokucabanga ngendlela ejulile kodwa zivuselela izinhliziyi futhi zenza ukuba umuntu anciphe abe nosizi azifune ukuba ukuphi futhi injani inkambo yakhe kuNkulunkulu wakhe. Uveza ukuthi kukhona izihlabelelo ezikhuza abantu ekwenzeni izinto eziphambene nemfundiso kaShembe. Ezinye izihlabelelo zidumisa ubukhulu boMdali. Ezinye zigqamisa ukufika kwenkolo kaShembe ezweni laseMpumalanga. UBrunna (2012:78) uthi konke lokhu inhloso yakho ukukhumbuza kanye nokwenza ukuthi umlando wenkolo ungalibaleki. Izihlabelelo zibamba iqhaza elikhulu ekuphiliseni kanye nasekuvuseleleni onembeza babantu baphile.

UMpanza (2001:25) uthi njengoba lezi zihlabelelo zihlukene ngemikhosi kukhona ngisho esihlatshelwa uma kubelethiswa abesifazane. Uthi okubaluleke kakhulu ngezihlabelelo ukuthi isihlabelelo ngesihlabelelo sinengelosi yaso ngoba uma kuhlatshelwa uhlobo oluthile lwesihlabelelo kusuke kumenywa izingelosi ezihambisana naleso simo. Uma zihlatshelwa kusuke kukhona umgcotshwa ikakhulukazi ezinkonzweni ezisemqoka okuthi uma kuhlatshelwa alalele ukuze ezwe ukuthi sihlatshelelwa ngendlela yaso yini ngoba uma singahlatshelelwa ngendlela efanele, kungadaleka umonakalo wokuthi izingelosi ezimenywayo zingakwazi ukuza zilekelele ngenxa yokoniwa kwesihlabelelo.

2.4 UKUBUYEKEZWA KWEMIBHALO

Ukubuyekezwa kwemibhalo kusuke kusetshenziswa ulwazi lwabanye ababhali asebeke babhala ngento noma ngesihloko esithi asifane nalesi umcwaningi

azocwaninga ngaso. Lokho kwenzelwa ukuthi kubonakale ukuthi mungakanani umsebenzi osuwenziwe ngaleso sihloko; kuvele ukuthi labo abacwaninge ngaphambili bathini futhi batholeni ocwaningweni lwabo; Kuphinde kuvele ukuthi umcwaningi yena uzohluka kanjani kulabo asebecwaninge ngaphambi kwakhe. Inhloso akukona ukuphindaphinda kodwa ukubuka ukuthi wena uzohluka kanjani kulokhu bona asebekuvezile. Lapha kusetshenziswa ucwaningo lweziqu zemfundo ezihlukahlukene kanye nezincwadi. Ezinye izincwadi zikhuluma ngezinto ezihlobene nalolu cwaningo kanti ezinye izincwadi kuba yizahluko ezithile ezinalolu lwazi oludingeka kulolu cwaningo.

URobert (1936) yena uveza ukuhlobana phakathi kwamaNazaretha nobuKrestu. Uthi lokhu kufakazelwa izihlabelelo zebandla, njengoba ezinye zalezi zihlabelelo zikhuluma ngobu-Krestu. Uveza ukuthi lokhu kungadalwa ukuthi, ingakabi bikho inkolo yamaNazaretha wake wangena enkonzweni yase-Weseli. UbuNazaretha bungukuqhubeka kwenkolo yobuKristu, uma uzothatha ukubheka imithetho eyafika noJesu eyiletha kubantu iyona lena emise ibandla lamaNazaretha; UKrestu wafundisa abantu ukuthi abahlukane nophuzo oludakayo, noShembe ufike wawafundisa kanjalo amaNazaretha. UShembe uthe abantu abathathe isifungo sobuNazaretha abangazigundi izilevu kanye namakhanda abo ngokunjalo kulotshiwe ukuthi abathatha isifungo sobu-Nazaretha abangazihlanganisi nokuphuca izilevu kanye namakhanda abo. Konke lokhu kwenza ukuba ibandla lamaNazaretha lihlobane kakhulu nemfundiso kaKrestu. Ngisho ezinye izihlabelelo zobuNazaretha zikhuluma ngaye uKrestu uqobo lwakhe.

Ngisize Nkosi yami

Ngothando lobuntwana olungafiyo.

Ngo**Jesu** uMkhululi

Ongafiyo

UVilakazi (1946:45) uthi ukuhleleka kokubhalwa kwamahubo kuhlobene nezinkondlo. Zikhona vele izinkondlo eziculekayo. Amahubo akhiwe ngamalunga, amagama, imisho kanye namabinzana. Imisindo yiyona egcina isidalela isifenko esiyifanamsindo kuwo amahubo. Lapha uVilakazi uveza ukuthi amaculo kanye nezinkondlo awukho umehluko otheni ngoba ezinye izinkondlo ziyashintsheka zibe amahubo noma amaculo. Lokhu akushoyo kuyahambelana nalolu cwaningo ngoba nalo lubheka ubunkondlo obutholakala ezihlabelelweni zamaNazaretha, izifenko ziwobunye bobunkondlo obuzobe bubhekwa ezihlabelelweni zamaNazaretha.

UGaranson (1952) uchaza kabanzi ngomlando wamahubo. Uthi abantu bahlabelela ngayo yonke into eseduze kwabo. Abantu abangamaciko basebenzisa izingqinamba abahlangabezana nazo empilweni yabo kanye nokuphumelela kwabo ukuze bakhe umsebenzi wobuciko. Amaciko nawo futhi asebenzisa ulimui ukuze baqambe amahubo. Yonke imicimbi yesizwe kuba namabutho ahuba amahubo ukuze lowo mcimbi ube yimpumelelo. Uma uzobheka impela amahubo akwaZulu avamise ukuthi asitshale kabanzi ngokwenzeka esikhathini esiphambili kusabusa amakhosi amadala, kodwa lowo mlendo awuphuphi futhi awulibaleki ngoba kuhutshwa ngawo. Amanye awo amahubo aqanjwa ngumuntu oyedwa oyiciko kodwa lelo hubo aliqambile ligcina ngokuduma laziwe isizwe sonke bese liyasetshenziswa esizweni sonkana. UGaranson (1952) encwadini yakhe uyakuveza ukuthi amahubo uqobo lwawo anobunkondlo. Uthi ubunkondlo bamahubo bukhulu kangangokuthi ngisho nalawo asuselwa ezintweni ezafika nabelungu kukhona ubunkondlo. Uthi ubungoti babaqambi bamahubo buvela lapho besebenzisa okukhona ukuze bathole okungekho.

USchwartz (1956) uveza ukuthi amaculo amaXhosa kanye nawamaZulu, indlela owakhiwe ngayo ayihlukile kuleyo yesimanjemanje ngenxa yesigqi esitholakala

khona. USchwartz uyakuveza ocwaningweni lwakhe ukuthi umculo umgumculo ngenxa yesigqi esitholakala kuwo kanye namagama asetshenziswe kuwo umculo. Uphinda uveza ukuthi ukuhleleka kwamagama emculweni ikona kanye okwenza ukuthi umculo uzwakale kamnandi kanye nomlayezo oqukethwe yiwo belu umculo.

USundkler (1961) yena ugxile esihlabelelweni esihlatshelwa uma kuyiwa eNhlalakazi esikhuluma ngeziboshwa. Uthi lesi sihlabelelo sihlatshelelwa uma kuyiwa noma sekubuywa eNhlalakazi. Uma sihlatshelelwa kushaywa izigubhu, amacilongo kanye nezimbomu. Uveza ukuthi inhloso yamaNazaretha yokuya eNhlalakazi ukuyobonga kuNkulunkulu ekungeneni enyakeni omusha.

URycroft (1963) uveza ukuthi iNingizimu Afrika inabantu abakhuluma izilimu ezahlukahlukeni, ngokunjalo futhi nomculo wabo uhlukene. Uveza ukuthi umculo waseNingizimu Afrika usuthekwe noma usulandela indlela yomculo waphesheya. URycroft uyakubalula ukuthi umthelela womculo waphesheya emculweni waseNingizimu Afrika unomlando omude kakhulu. Kafushane nje uRycroft ocwaningweni lwakhe uveza umthelela womculo waphesheya emculweni waseNingizimu Afrika. Lapha uveza ukuthi ubona ngisho abantu balapha eNingizimu Afrika sebenza lezi zinto abazibona zenziwa ngabaculi baphesheya baze balingise ngisho abaculi basemazweni apha esheya indlela abagqoka ngayo. Lapha uyakubalula ukuthi nakuba isigqi somculo wethukumele sisithande kodwa uthi kuhle nakho ukuthi kube khona esikuthekela kwamanye amazwe ukuze kuthuthuke izinga lomculo wethu.

UMthethwa (1979) uthi amahubo ayinto ebalulekile empilweni ikakhulukazi esizweni samaZulu. Amahubo ayimpilo esizweni samaZulu ngoba ngisho

abantu bezenzela imisebenzi yabo ubathola besho amahubo kanye neziqubulo ukuze bengawuzwa umsebenzi bephinde bethibe nokukhathala ngawo amahubo. Amahubo awumgogodla wempilo ngoba ngisho kunemicimbi kanye nemigubho ehlukahlukene kuba namaculo akhona ahambelana nalolo hlobo lomcimbi noma lomgubho. Uma kukhotheme inkosi kuba nehobo elihutshelwa ukuyiphelezela, uma kunomngcwabo womuntukazana nje kuba nehobo elihambisana nalowo mngcwabo. Uma kugcagciswa intombi kuba namahubo ahambelana nawo lowo mngcwabo. Ukuhuba kuvusa uhlevana olwenza abantu bakhumbule izigameko ezindala ezake zabehlela empilweni yabo, lapho singabala amahubo omzabalazo kanye namahubo empi. Amahubo empi amanye angakhumbuza abantu ngokufa kwabathandiweyo babo abasala ezimpini kanti futhi wona amahubo angakhumbuza abantu ngokunqoba kwabo izimpi ezithile.

UMsimang (1988) uthi bunkondlo busesihlokwani solimi lomZulu. Ukuhaya kusemithanjeni yakhe futhi umZulu. Lokho kuzwakala elima noma ehla. Akugcini lapho, ukwenama nokuphatheka kabi komZulu ukuzwakalisa ngokuhaya ingoma. Ingakho sithi amahubo adlulisa imizwa yomuntu ngezikhathi ezahlukahlukeni. Kafushane nje ubunkondlo yisakhiwo kanye nolimi olucebe ngezifengqo, olusebenza ezinkondlweni zomdabu. Ubunkondlo buyisabelo sikaMdali asabele iSintu sonkana. Lapha uveza ukuthi abantu bonke banobunkondlo obuhlukahlukeni futhi ubalula ukuthi ubunkondlo lobu buyisipho esivela kuMdali, akwenziwa nje ngumuntu noma imbongi ngokuthanda kwayo. Lokhu kusho ukuthi akubona bonke abantu abanesipho sokuhaya noma ukuqamba izinkondlo ngenxa yokuthi akubona bonke futhi abantu abangaba nobuciko bokunandisa inkondlo izwakale kahle, ngoba ubunkondlo noma ubuciko buyisipho esijulile esivela kuMdali. UMSimang lapha ukubeka kucace ukuthi ubunkondlo abuyona into esobala noma ecacela noma ngabe ubani kodwa into ejule kakhulu enemfihlakalo. Lokhu kuyiqiniso

ngoba uma imbongi ihaya inkondlo kukhona amagama angazwakali ukuthi athini ngenxa yokucikoza kanye nokunkondloza kwembongi kwenza ukuthi olalele agcine esefunisela futhi aninge, ajule ukuze akwazi ukuzwa okuqondwe yimbongi ngamanye amagama.

Nakhona ezihlabelelweni zamaNazaretha ulimi lusetshenziswe kakhle ngoba ezinye zazo izihlabelelo zinongwe kahle ngezisho kanye nezaga. Lokhu kusetshenziswa kolimi kumele kuhleleke ngendlela ethile ukuze umlayezo oqukethwe wulimi udluliseke kahle. Ulimi lungasetshenziswa ngezindlela eziningi ezahlukene, lungasebenza uma umuntu esosizini, esenjabulweni noma edlulisa umlayezo othile.

UStone (1998) uveza ukuthi akulula ukuhlukanisa abantu bomdabu base-Afrika nomculo ngoba ngisho imisebenzi yabo abayenzayo, bayenza ilekelelwa ukucula okuthile. Uthi ngaphandle nje kokuthi umculo ungaze ukhokhele futhi ube yisinkwa kumuntu kodwa umculo wamakhwaya uyafana nomdlalo ngoba isikhathi esiningi uba nemiqhudelwano lapho abaculi bethola imiklomelo lapho bephume phambili. UStone (1998) uthi awukho umculo ofana nowamakhwaya uma kuziwa ezingeni lemiqhudelwano. Ezikhungweni zemfundo ephakame lolu hlobo lomculo luduma kakhulu ngoba izikhungo ziyaqhudelana ngomculo, uthole ukuthi abafundi sebetholwa amaqembu amakhulu omculo ngenxa yokuthi umfundi ubonakale enekhono esaculela isikhungo semfundo esithile.

UMuller (2002) uveza ukuthi izihlabelelo ezaqanjwa iNkosi uIsaiah Shembe zinesigqi somculo wase-Afrika. Uveza ukuthi lezo eziqanjwe iNkosi uJ.G. Shembe zona zinomthelela noma zinesigqi somculo wamanje onezitayela eziningi. Lokho kungenziwa ukuthi ngesikhathi senkosi uJ.G. Shembe umculo ngaleso sikhathi wawusuqala ukuthuthuka uma kuqhathaniswa nesikhathi somsunguli webandla lamaNazareth u-Isaih Shembe. Inkosi UJ.G. Shembe

nguye owashicilela zonke izihlabelelo zebandla ngisho nalezo ezabe ziqanjwe nguyise imbala wafika wazishicilela wazilungisa kahle. Lapha uMuller ubalula umehluko phakathi kwazo, Uveza ukuthi lokhu kungadalwa ukuthi inkosi uJ.G. Shembe wabe eyisifundiswa esikhulu, lokho kusho ukuthi wayazi kangcono ngobunkondlo. Uphinde abalule nokuthi ngesikhathi sakhe umculo wawusuthuthuke ngezinga eliphezulu uma kuqhathaniswa nesikhathi sikayise u-Isiah Shembe.

UMuller (2005) noWest (2005) bakhuluma ngalo ibandla lamaNazareth kodwa uMuller yena ugxile emthandazweni oqukethwe yizihlabelelo zamaNazareth. Uthi izihlabelelo ziwumthandazo zizodwa. Uthi ziningi izihlabelelo zamaNazareth eziwumthandazo futhi ngendlela ezakheke ngayo kwesinye isikhathi uma uthanda ungahlalela ukuzifunda nje ngaphandle kokuzihlabelela, uthi lokhu kuvela ngobude bazo, uyakuveza ukuthi ezinye zakhiwe ngamavesi angaphezulu kwayishumi ubude bazo. Uveza ukuthi lokho nje kukodwa kukhomba ukuthi lezi zihlabelelo ziqukethe omkhulu umyalezo ngoba ayikho into engaba yinde kangaka kodwa ingasho lutho.

UThwala (2005:82) uthi inkondlo kumele icebe ingaphakathi kanye nengaphandle, kumele lobu bunkondlo budlisele ukuze indikimba yenkondlo igqame kangcono. Uthi imvumelwano itholakala noma igqama kahle uma imigqa ehambisanayo enkondlweni iqala noma igcina ngezinhlamvu ezinomsindo ofanayo. Uchaza ukuthi inkondlo isuke ingabhalekile noma ingenawo umsoco uma ingenabo ubunkondlo obanele, uthi ayikho into ebaluleke njengokunandisa nokuthaka inkondlo ngobunkondlo obufanele.

UMsimang, (1988:7) uthi ubunkondlo obunjengemvumelwano butholakala uma imigqa ehambisanyo enkondlweni iqala noma igcina ngamalunga noma izinhlamvu ezinemisindo efanayo. Ezinkondlweni kuvame

imvumelwanosigcino. Iningi nokho nemvumelwano-siqalo. Ngalokho sisho ukuvumelana kwamalunga okuqala emigqeni ehambisanayo endimeni yenkondlo. Empeleni ziningi kakhulu izinhlobo zemvumelwano, kodwa lapha masigcine ngokuphawula ngemvumelwanamophakathi (middle rhyme) etholakala emagameni akhe imigqa.

UMsimang (1988:52) uthi nakuba ukuxhumana kubalulekile kodwa kujike kube nesicefe ukuphindaphindwa kwento eyodwa enkondlweni. Uveza ukuthi kuhle ukugcizelelwa kwephuzu kodwa akufanele kuze kube yinto esiyenziwe ngokweqile. Uqhubeka uthi kuhle ukuthola izinto kanye nemiqondo emisha enkondlweni ukunokuba kulokhu kuphindwa into eyodwa futhi eletha umqondo owodwa. Uthi okubalulekile ngokuxhumana ukuthi kugcizelela umqondo othile oqukethwe yilowo mugqa.

USithole (2011:45) uthi izihlabelelo zebandla lamaNazaretha ziveza umsunguli webandla njengomuntu owayenobuhlakani obukhulu nakuba wayengayanga esikoleni sezimishini okwabe kuyizo ezabe zandile ngalezo zikhathi. Uthi lezi zihlabelelo zidlulisa umyalezo ngendlela engagxeki inkosi uJesu kanye nezimfundiso zakhe. USithole uveza ukuthi inhloso ka-Isaiah Shembe ngezihlabelelo kwabe kungukudlulisa umnyalezo kubantu kusetshenziswa zona izihlabelelo kanye nokudumisa uNkulunkulu ngendlela eyabe ithandwa nguye u-Isaiah Shembe. Uthi ezinye zalezi zihlabelelo ziqukethe imithandazo ebalulekile, imigidi yebandla kanye nemikhosi emikhulu nehlonishwayo ebandleni lamaNazaretha.

UNTombela (2011) uveza ubudlelwano phakathi kwesimo kanye nomculo. Uphinda uveza ukuthi uhlobo lomculo oluculwa ngumuntu luyabuveza ubunjalo bomnikazi weculo, uphinde ubalula ukuthi umculo ungathathwa njengendlela yokuxhumana ngenxa yokuthi nawo umculo uba nomlayezo owuqukethe.

Uveza ukuthi ukubaluleka komculo kubonakala emphakathini ngoba ngaso sonke isikhathi uma kukhona umcimbi emiphakathini kuba nomculo oculwayo kulowo mcimbi, kungaba umshado, umngcwabo kanye nase-sontweni. Uma kukhala umculo umuntu awuthandayo umbona ngisho kade engasho lutho kodwa kuthi kungasho ingoma yakhe ebonakale esenyakaza kancane kubone noma ngabe ubani ukuthi lowo muntu uthanda luphi uhlobo lomculo. Abanye kuthi kungakhala umculo ubabone sebethule; Lokho kusho ukuthi lowo mculo unezikhumbuzo kubona.

Lapha uNtombela (2011) ubalula ukuthi umculo uculwa ngezikhathi ezahlukene; Kukhona amaculo asetshenziwa emishadweni, kube khona amaculo asezimpini, kube khona amaculo asemasontweni kuphinde kube khona awokwemulisa izintombi. Lokhu okushiwo lapha kuyiqiniso ngoba nazo izihlabelelo zaseNazareth aziphatshelwa noma ikanjani kodwa zihlukanisiwe ngokwezikhathi njengazo izinkondlo. Kukhona eziphatshelwa uma kudlule umholi webandla, uma ungatholakala uhlabelela leso sihlabelelo ungahlangabezana nenkinga impela, kube khona eziphatshelwa uma kushoniwe nje ilungu lebandla, kube khona ezabantwana, kubekhona ezeSabatha, kube khona ezokuthandaza ekuseni kuphinde kubekhona nezihlatshelwa uma kuyiwa entabeni. Umculo ubaluleke kakhulu lapha ebandleni lamaNazareth ukubaluleka kwawo kuvela ngemikhosi eyahlukahlukene yebandla. Awukho umkhosi owenziwa ebandleni ongenawo umculo noma izihlabelelo zakhona. Lezi zihlabelelo zihlukaniswe ngemikhosi yazo, kukhona eziphatshelwa uma kushoniwe, kukhona eziphatshelwa uma kuyiwa entabeni eNgcwele, kukhona eziphatshelwa uma kuzelwe ingane kuphinde kube khona eziphatshelwa uma kukhothame umholi webandla. Uma kuyiwa entabeni iNhlalakazi kuhlatshelwa isihlabelelo esisodwa kuze kuyofikwa khona. Lokhu kufakazela incazelo kaShongwe, ethi umculo uculwa ngezikhathi ezahlukahlukene ngisho kwenziwa imithandazo ebandleni

lamaNazaretha kuba nezihlabelelo eziqondene naleyo mithandazo kungaba umthandazo wokuvuka, kungaba owokulala noma kube owesabatha.

UKennedy (2010:62) uthi inkondlo idinga ubuciko ngoba ezinkondlweni kunolimi lwakhona olwenza ukuba inkondlo yehluka kweminye imibhalo. Uthi inkondlo yefuze imbongi ngoba ulimi olusenkondlweni luncike kakhulu ebucikweni bembongi. Lokho okushiwo nguKennedy kuyiqiniso futhi kubaluleke kakhulu ngoba imbongi yiyo kanye eqamba inkondlo, uma yona imbongi ingenalo ikhono kusho ukuthi nezinkondlo zayo zizoshoda ngomsoco oqukethwe ulimi enkondlweni. Le ncazelo enikezwe ngu-Kennedy ikubeka kucace ukuthi uma kukhulunywa ngobunkondlo ngeke ishiywe ngaphandle imbongi, nalapha ezihlabelelweni zamaNazaretha kuyavele ukuthi umqambi wazo waba eyimbongi yena uqobo lwakhe. Lokhu kuvela kuzo izihlabelelo zakhe aziqamba ezisasetshenziswa nanamanje. Uma ubuka umlayezo owedluliswa yizo izihlabelelo uyabona ukuthi awudlulelwe yisikhathi ngenxa yobuciko obusetshenziswe kuzo. Ezinye zithula umlayezo wenkolo ngendlela enobuciko, ezinye zihlanganisa ubuKristu kanye nenkolo yomdabu ngendlela eyenza ofundayo alangazelele okuzwa lo mlayezo ongajwayelekile kodwa ozwakala uheha futhi unomqondo.

UKhumalo (1993) ukhuluma ngamahubo asuselwe emlolozelweni kanye nalawo asuselwe ezinganekwaneni. Uthi imilolozelo yona ijwayeleke ukwenzelwa abantwana ikakhulukazi ukubathulisa uma bekhala onina bengekho. Uthi izingane ezisele nabantwana zihaya imilolozelo beze bebuye onina bezingane lapho beye khona, befice abantwana babo behleka bejabule ngenxa yokuthokozela imilolozelo ekade ihaywa izingane ebezisele nabo. UKhumalo (1993:4) uveza ukuthi ukuhuba kuqala emlolozelweni, uthi imilolozelo iqala lapho ingane isengaphakathi esiswini sikanina, ize izalwe ngoba kwesinye isikhathi uthola umama okhulelwe ekhuluma yedwa endlini;

kwesinye isikhathi ehleka noma eculela ingane yakhe amaculo nakuba isuke ingakazalwa. Lokhu okubekwa uKhumalo (1993:5) kusivezela kafushane umlando wamahubo.

UKhumalo uqhubeka uthi la mahubo aqanjwe ngezinganekwane wona akhuthaza ubuhlakani kanye namasu okwenza izinto ziphumelele ngisho ithemba lokuphumelela lingekho. Uma amabutho esehuba anikeza inkosi ithemba lokunqoba ngisho kade ingenalo, ngoba athi uma esehuba kugijime igazi kubuye yonke imicabango nemihuzuko isizwe esike sahlangabezana nayo ngaphambilini. Uthi izinganekwane zifundisa abantu amasu ahlukahlukene okuxazulula izinkinga abantu abangahlangabezana nazo empilweni.

Lolu cwaningo luzogxila ebunkondlweni obutholakala ezihlabelelweni zamaNazareth. Buzokopolotwa kuzo izihlabelelo ezizosetswenziswa, kugxilwe kulezo ezishicilelwe kuphela. Okuvelayo ukuthi izihlabelelo zamaNazareth zinobunkondlo obuzenza zingene khaxa emkhakheni wobunkondlo. Njengoba kuke kwavezwa ukuthi amahubo ngeke uwahlukanise nezinkondlo ngoba ezinye izinkondlo zisuselwe emahubeni kanye nakwezinye izinhlobo zobuciko bomlomo. Lapha kuzophinda kubhekwe nezindikimba zezihlabelelo ngokuhlukana kwazo, ngoba kuyaqapheleka ukuthi lezi zihlabelelo ziphinde zihlukaniswe ngezindikimba futhi zihlatshelwa ngezikhathi ezahlukahlukene.

Lesi sahluko sicwaninga imibhalo yongoti asebeke basika elijikayo emibhalweni ethi ayifane laleyo okucwaningwa ngayo. Nakuba bebaningi asebecwaninge ngobunkondlo obutholakala emahutsheni kodwa awukho oqondene ngqo nobunkondlo obutholakala ezihlabelelweni zamaNazareth.

UNTombela (1997: 52) ocwaningweni lwakhe uthi amahubo awuhlobo oluthile lokuhaya. Imvamisa ahutshwa ngezikhathi ezithile. Kungaba yilawo ahutshwa kuseswe, kuyoganiswa, kube awokwemulisa, awokweshwama, awokubekwa

kwenkosi kanye neminye imikhosi. Amanye-ke yilawo empi wona-ke asetshenziselwa ukuba ashisise igazi, avuse leliya qunga nosikisiki lwempi, athunuke amanxeba, avuse nezifesane esezaphola bese akha izibhelekexe zamahlule enhliziyweni. UNTombela (1997) uphinde ugcizelela bona ubumqoka bamahubo esizweni kanye nakubantu bakwaZulu, uphinde uyakuveza ukuthi amahubo uwabona engabalulekile kuphela kubantu bakwaZulu kodwa abaluleke kuso sonke isidalwa sikaMvelinqangi ngoba ngisho izinkolo ezafika nabamhlophe zafika zahubisa abantu amahubo okudumisa. Wona futhi la mahubo okudumisa afika nezinkolo aphinde nawo ahlukaniswe ngemikhosi yawo eyahlukahlukene.

UChiliza (2001) olwakhe ucwaningo lugxile ebunkondleni obusezithakazelweni. Eqinisweni isithakazelo lesi yigama likakhokho othile kuleso naleso sibongo. Isithakazelo sikhombisa ukumhlonipha lowo othakazelwayo. Siyindlela yokumenwaya, ezwe ekitazeka kangangoba kungalula ukuba uthole noma yini ongahle uyidinge kuyena. Sidambisa ulaka kwabanolaka. Ezithakazelweni kunenhlonipho nokuthakaselana. UChiliza uveza ukuthi ngisho engabe umuntu ucasuke kangakanani kodwa uma uke wambiza ngesithakazelo uyashintsha ubone nezihlathi zivakashela izindlebe ngenxa yokuzwa isithakazelo. Uthi ngisho ekhaya uma kuxabene ubaba nomama uma nje umama esefuna uxolo uyazi ukuthi kufanele asho izithakazelo zikababa ukuze kuzokwehla ulaka lwakhe. Uthi lokho kwenziwa ubunkondlo obusezithakazelweni ngoba kusetshenziswe amagama anobunkondlo obujulile ezithakazelweni zabantu. Izithakazelo zithi zijulile zinjalo ziphinde ziveze inhlonipho ngoba emzini yakwaZulu uma ungena emzini womnumzane ukhumula isigqoko ekhanda bese usho izithakazelo zakhona ukuze bekwazi ukukwamukela ungene ngaphakathi.

UMzingeli (2009) uveza ukuthi izithakazelo nazo zinobunkondlo, uthi ziwuhlobo lobuciko bomlomo obuqukethe ubunkondlo. Uthi izithakazelo zinesakhiwo sobunkondlo obumbandakanya imvumelwano, ukuxhumana kanye nempindwa. Lapha uMzingeli ubekade ebuka ubunkondlo obutholakala ezithakazelweni, kodwa lolu cwaningo luzogxila ezihlabelelweni zamaNazaretha. Alubuki lutho oluthinta izithakazelo kanye nezibongo. Izithakazelo nezihlabelelo kunakho ukufana okukhona nanxa kunomehlukwanyana. Ukufana ukuthi ezithakazelweni kusuke kunconywa umuntu othile waleso sibongo kodwa ezihlabelelweni kusuke kudunyiswa uJehova ngazo. UMzingeli (2009) uqhubeka uthi izithakazelo zingubuciko bomlomo obubaluleke kakhulu esintwini ngoba zinomlando eziwuqukethe uma uzilandela kahle. Okubalulekile ngezithakazelo ukuthi zishiwo ngomlomo azibhaliwe phansi kodwa zidluliswa ngomlomo ezizukulwaneni. Lapha bekubukwa nje ukuthi kukhona ukufana okuthile emahutsheni nasezithakazelweni.

Kulolu cwaningo kubhekwa ubunkondlo obutholakala ezihlabelelweni zamaNazaretha. Lezi zihlabelelo zinesakhiwo sobunkondlo obuphelele ngisho amagama asetshenziswe khona ayafana nawezinkondlo. Lapha bekubukwa ongoti asebeke benza ucwaningo ngezinkondlo kanye namahubo, lokhu akusho ukuthi lolu cwaningo luzophinda umsebenzi osuwenziwe kodwa lona luhluka kakhulu ngoba kubo bonke abacwaningi akekho osekhulume ngezihlabelelo zebandla lamaNazaretha lokho kwenza lolu cwaningo lwehluka futhilungafani noluke

lwenziwa.

2.5 ISIPHETHO

Ibandla lamaNazaretha lingelinye lamabandla ahlonishwayo ngenxa yezimiso kanye nemfundiso yalo ikhulukazi ekukugqugquzeleni inhlonipho kanye nasekugcineni amasiko esintu. Izihlabelelo zamaNazaretha ziyinto ebalulekile kakhulu ebandleni futhi ziwumgogodla webandla ngoba yonke imiyalezo nezimfundiso mayelana nebandla lamaNazaretha zethulwa ngazo izihlabelelo. Okwenza zibaluleke kakhulu ngukuthi uMsunguli wazo wayekhuluma ngazo etshela ibandla ukuthi khona izingelosi eziletha isihlabelelo esithile ngaleso sikhathi wayebiza abazosibhala. Futhi yena uqobo lwakhe nguyena owayezifundisa ukuthi kumele zihlatshelwe kanjani. Okubalulekile ukuthi namanje zisahlatshelelwa ngendlela eyafundiswa nguye. Izihlabelelo zamaNazaretha zingezinye zezinto ezingamagugu ebandleni.

ISAHLUKO SESITHATHU.

IZINDLELA ZOKWENZA UCWANINGO KANYE NEZINJULALWAZI

3.1 ISINGENISO

Ziningi izindlela ezingasetshenziswa ukuqoqa ulwazi. Lezo zindlela zisiza ekutheni umcwangi athole ulwazi aludingayo mayelana nesihloko akhuluma ngaso. Kuyenzeka ukuthi umcwaningi kudingeke ahambe aphikelele kubantu noma endaweni enabantu abangaba nolwazi oluhlobene nocwaningo lwakhe. Lapho-ke kumele umcwaningi abe nendlela ethile azokhuluma ngayo nabantu ukuze bamvulele izifuba bakhiphe ulwazi olungase lumsise ocwaningweni lwakhe. Ziningi-ke izingqinamba okumele umcwaningi azilindele uma eyoqoqa ulwazi endaweni ethile noma kubantu abathile ngoba kuyaye kufanele kube nendlela angena ngayo kulowo mphakathi ngoba abantu behlelwa izigameko eziningi ezindaweni abahlala kuzo, okwenza ukuthi kwesinye isikhathi umphakathi ugcine ungasathembi muntu. Lokho kungenza nokuthi uthole ulwazi okungesilo ngenxa yesimo somphakathi. Ukuqoqa ulwazi kusho ukuhlengisa nohlobo oluthile lwabantu futhi kwesinye isikhathi kungaba uhlobo lwezinhlanga ezahlukahlukene okusho ukuthi umcwaningi uma eya kubantu ngenhloso yokuyofuna ulwazi oluthile kufanele aye ezilungiselele impela.

Lapha kuvezwa ukuthi ucwaningo lwenziwe kanjani ukuze lugcine luphumelele futhi lusezingeni elifanele. Ziningi izindlela zokuqoqa ulwazi nababhali bazichaza ngezindlela ezahlukene, UKumar (2011:44) ukuchaza kabanzi ukuthi izindlela zokwenza ucwaningo ngokujwayelekile zingahlukaniswa imikhakha emibili; kungaba ikhwalithethivu noma ikhwantithethivu.

3.2 IKHWALITHETHIVU KANYE NEKHWANTITHETHIVU

Izindlela zokwenza ucwaningo ziveza ukuthi ulwazi oluzosetshenziswa ocwaningweni luzoqoqwa kanjani ukuze luhlanganiswe lukhiphe ucwaningo oluphelele. Luningi ulwazi umcwaningi angaluthola kodwa lokho akusho ukuthi lonke ulwazi angaluthola luyahambisana nocwaningo. Kwesinye isikhathi umcwaningi kuyenzeka ukuba athole ulwazi angaludingi ikakhulukazi uma engazange azilungiselele kahle ukuthi uzoluqoqa kanjani ulwazi oludingeka ocwaningweni lwakhe. UKumar (2011:44) uzichaza kanje izindlela zokwenza ucwaningo:

Izindlela eziningi zokuqoqa ulwazi zingaba yikhwalthethivu noma yikhwantithethivu, umehluko phakathi kwalezi zindlela kuba indlela ezibuka ngayo izinto kanye nasekuqoqeni kwazo ulwazi (Hum)

Okuvelayo kule ncazelo engenhla ukuthi zimbili izindlela zokwenza ucwaningo okungaba ikhwalthethivu kanye nekhwantithethivu; Kulezi zindlela kuvela ukuthi zingehluka ngokwezakhiwo, indlela okulandelwa ngazo kanye nokukhululeka komcwaningi kuye ngesikhathi enza ucwaningo.

Ikhwantithethivu yona igxile kakhulu ekuphumeleni ngaphandle uyokwenza ucwaningo ezindaweni ezahlukahlukene uhlangane nabantu abehlukene ngenhloso yokuthola ulwazi oluthile ngeqembu labantu abathile kanti kwi khwalithethivu ubuka indlela izinto ezenzeka ngayo nje. Kulolu cwanningo kusetshenziswa ikhwalthethivu ngenxa yokuthi akuzukuphunywa kuyoqoqwa ulwazi ngaphandle kodwa kucwaningwa izihlabelelo zamaNazareth kubhekwa ubunkondlo obutholakala kuzona. Lokho-ke akudingi ukuthi kuze kuqokwe imibuzo ezobuzwa abantu abathile; kudinga ukuthi kusetshenziswe zona izihlabelelo zamaNazareth uqobo lwazo. Lokho kwenziwa ngokuthi

kubhekwe umqulu ophethe izihlabelelo zamaNazaretha. Esihlabelelweni umcwaningi uzobe esesebenzisa lezo zihlabelelo ezinobunkondlo obugqamile. Konke lokhu akudingi ukuba umcwaningi aphume ayoqoqa ulwazi kodwa kudinga ukuba athathe isihlabelelo bese esebenzisa sona ukuze aqhube ucwaningo.

3.2.1 IKHWALITHEHIVU

Lolu cwaningo luzogxila ku-khwalithethivu ngoba yona ibheka ukuthi umcwaningi uthini ngale nto ephathekayo nephambi kwakhe, ikhwalithethivu ayikholelwa ezintweni ezingabonakali, okusamele zibhekwe ukuze zicwaningwe. Ikhwalithethivu igxila ezintweni ezibonakalayo (Kumar, 2013: 45) ngakho lapha kuzocwaningwa ubunkondlo obutholakala ezihlabelelweni zamaNazaretha. Lezi zihlabelelo zishicilelwe zonke ebhukwini lazo elibizwa ngokuthin “Isihlabelelo” manje-ke asikho isidingo sokuthi umcwaningi ahambe ayofuna izihlabelelo kubantu abathile ngoba, “Isihlabelelo” siphethe zonke izihlabelelo ezidingeka kulolu cwaningo. Ingakho-ke lolu cwaningo lusebenzisa ikhwalithethivu.

Ikhwalithethvu isho ukuqonda kabanzi ngento ethile, Kungaba uhlobo lwabantu abathile. Lolu cwaningo lubuke umqondo ojulile kunokubuka umqondo osobala noma ojwayelekile, kungaphinda futhi kucwaningwe indlela yokuziphatha kwabantu bohlobo oluthile noma indlela lolo hlobo lwabantu olwenza ngayo izinto. UKumer (2011: 4) noWolcott (2009: 38) bathi:

Inhloso yocwaningo lwekhwalithethivu ukuthola ukuqonda okujulile ngohlobo oluthile lwabantu, noma ngencazelo ethile ngokusebenzisa isampuli ezomela iyoqo elithile labantu.

Bobabili bachaza izinto ezithi azifane mayelana ne-khwalithethivu ngoba bayakuveza ukuthi kulolu hlobo lokuqoqa ulwazi kuvezwa ubunjalo bento kodwa akubhekwa nje umqondo osobala kodwa into ichazwa njengoba injalo kuvezwe ubuqiniso ngayo. Kuvela ukuthi lapha kukhethwa into ethile uma kucwaningwa ukuze ibhekisiswe kahle ubunjalo bayo. Kulolu cwaningo kugxilwe ezihlabelelweni zamaNazaretha kuvezwe ubunjalo bazo kubhekwe ubunkondlo obutholakala kuzo obungatholakali ezihlabelelweni zakwamanye amahlelo kodwa okwande kakhulu ezihlabelelweni zamaNazaretha kuphela.

UDenzin (2003:35) yena unikeze le ncazelo ye-khwalithethivu:

Ucwaningo lwekhwalithethivu lutholakala lapho umcwaningi ebuka umhlaba. Lapha umcwaningi angabuka izinto eziningi ezifana nezincwadi noma abuke indlela abantu abaphila ngayo kanye nezimo abahlangabezana nazo emipilweni (Hum)

Ikhwalikhethivu yona ikholelwa ekutheni into ecwaningwayo ibonakale. Iqoqa zonke izinsiza ezingaba nosizo ocwaningweni, Kungaba uhlobo lwabantu abazoba yingxenye yocwaningo (Denzin, 2008: 36) Groenewald, 1994: 55). Bagcizelela ukuthi ikhwalithethivu igxile ezintweni eziphathekayo kanye nezibonakalayo. Izinto ziyavezwa ubunjalo bazo. Lolu cwaningo lona luzosebenzisa indlela yekhwalithethivu ngoba luzosebenzisa izihlabelelo zamaNazaretha, ngoba alukho ulwazi oludingekayo kodwa kudingeka izihlabelelo zebandla lamaNazaretha, kuzosetshenziswa “Isihlabelelo” okuyisona esiphethe zonke izihlabelelo zebandla lamaNazaretha.

3.3 IZINDLELA NAMATHULUZI OKUQOQA ULWAZI

Ziningi izindlela ezingasetshenziswa ukuqoqa ulwazi, Lapho singabala izingxoxo nazo izingxoxo zihlukaniswe ngezigaba zazo, kube namasampula enziwayo ngenhloso yokuqoqa ulwazi ngento ethile, imibuzo kanye nokukala. Noma-ke amanye ala mathuluzi angeke ahambisane nalolu cwaningo.

3.3.1 INGXOXO

UMarshal beno Roseman (2006: 41) baveza ukuthi akuyona ingxoxo kuphela engasetshenziswa ukuqoqa ulwazi kodwa babala imibuzo, ukukala kanye namasampula. Lapha umcwaningi usuke exoxa nabantu abathile abangaba nolwazi mayelana nalokhu acwaninga ngakho. Kungaba futhi ukuthi umcwaningi uxoxa nabo abantu afuna ukucwaninga ngabo ngenhloso yokuthola ulwazi (Patton, 2002: 34). Nakuba lolu cwaningo lungeke lwenze ngxoxo nabantu abangase bathintekile ngoba lona lugxile nje kuphela ezihlabelelweni zamaNazareth. Lokho kusho ukuthi luzogxila ekucwaningeni umqulu onezihlabelelo zamaNazareth kuphela.

Uma kukhulunywa ngesampula kusuke kushiwo abantu abathile ababamba iqhaza ocwaningweni (Marshall noRoseman, (2006: 66). Lapha umcwaningi wenza isiqinisekiso sokuthi ukhetha abantu abazokwazi ukumnikeza ulwazi aludingayo noma olubalulekile ocwaningweni lwakhe. Ukube ebandleni lamaNazareth awukho umqulu oshicilelwe lokho bekuzokwenza ukuthi umcwaningi ahambele emathempelini ngenhloso yokuthola abantu abathile abazomnikeza ulwazi ngezihlabelelo. Lokho akuzukwenzeka kulolu cwaningo ngoba kukhona umqulu oshicilelwe onazo zonke izihlabelelo zamaNazareth. UDuplooy (2013:8) uthi ekuqoqeni ulwazi kusetshenziswa imibuzo ukuze kutholakale lolu lwazi oludingekalayo. UDuplooy uyichaza kanje isampula:

Ukuze kutholakale ulwazi oluyilo ngento ethile
kufanele kusetshenziswe imibuzo, kuhlaziye futhi

ulwazi. Ngenxa yezinkinga ezifana nokungabi bikho kwesikhathi, ukubiza kanye nokuba kude kwenza ukuba izinto zingenzeki ngendlela efanele.(Hum)

USilverman (2006:25) unikeza incazelo ngokusebenza kwesampula nalapho ubeka kanje:

Isampula ayisebenzi kuphela ngokuthola ulwazi kanye nokuqhuba ucwaningo kodwa ingasiza ekuqhubeni ucwaningo oluphathelele nomlando. Isiza ekubhekaneni nezinkinga ezingadalwa ukucwaseka noma nasekuchemeni nohlangothi oluthile ekucwaningeni.(Hum)

Okuvela encazelweni ka-Silverman ukuthi isampula ingasebenza ekuqoqeni ulwazi olusha kanye nolwazi oluvele lukhona. Lokhu kugwema amaphutha angaba khona ngezinto ezithile noma ngomlando othile. Lokhu kuyiqiniso futhi kuyenzeka ukuthi kucwaningwe ngento ethile ize ishicilelwe kodwa kuzothi uma kufika abantu abazi kabanzi ngaleyo nto bafike bayihlabane bethi ayinjalo. Lolu cwaningo lugxile ezihlabelelweni ezishicilelwe zibandla lamaNazaretha lokho kuzokwenza ukuthi abe mancane amathuba okuthi kube khona iphutha ngenxa yokuthi alukho ulwazi oluzofunwa ngaphandle ngoba konke okuzobe kwenziwa noma kucwaningwa kuzobe kugxile kuso isihlabelelo noma umqulu oqukethe zonke izihlabelelo zaleli bandla. Lobu bunkondlo obubhekwayo butholakala esihlabelelweni ngasinye, kodwa ukube bekungabhekwa ubunkondlo umcwaningi ubengaya kwamanye amalungu ebandla ukuze ayofuna ulwazi ngezihlabelelo, Ikakhulukazi ngezikushoyo. Kodwa lokho kungeke kwasho ukuthi lonke ulwazi olutholakele luyiqiniso ngoba ebantwini abathathwayo benziwe isampuli akusho ukuthi bonke basuke bazi ngale nto

ababuzwa yona. Kungenzeka futhi ukuthi kuthathwe abanu abangenalo ulwazi olunzulu bodwa, lokho kusho ukuthi nolwazi abangalunika umcwaningi lungashaya eceleni (Silverman, 2006: 54).

Lapha umcwaningi usebenzisa lezi zihlabelelo zebandla lamaNazareth ukucubungula abheke ubunkondlo obutholakala kuzo lezi zihlabelelo ngaphandle kokuthi aze aphumele phandle ayoqoqa ulwazi kubantu. Konke okudingwa ucwaningi kuncike kulo mqulu oqukethe izihlabelelo zonke zebandla lam-Nazareth.

Ekukaleni kusuke kubhekwa ukuthi ngabe ulwazi olutholakalayo luyilo ngempela yini noma luyahambisana ngempela yini nesihloko umcwaningi acwaninga ngaso. Lapha kuvamise ukusetshenziswa izinombolo kakhulu kuphindwe kudwetshwe ama grafu kanye namathebula amele izinhloko ezithile ezisocwaningweni. UDuplooy (2013: 61) ukuchaza kanje ukukala:

Ukukala kuhambisana nazo izinombolo. Okunye okubalulekile uma kwenziwa ucwaningo ukuthola ulwazi olufanele kanye noluhambisana nalo ucwaningo futhi luphunde lusetshenzise ngendlela eyiyo.(Hum)

Le ndlela nayo iqikelela ukuthi ulwazi oluqoqiwe alubhalwe noma lugcinwe njengoba lunjalo lungashintshwa. Kulolu cwaningo akukho lutho olushintshiwe kuphela nje umcwaningi ucubungula aphinde atomule ubunkondlo obuvela noma obubonakalayo ezihlabelelweni zamaNazareth. Lobu bunkondlo buzobe bubonwa nguyeyi umcwaningi, ingakho singekho isidingo sokuthi kuyiqoqwa

ulwazi ngaphandle. UDuplooy (2013: 48) uyaqhubeka uthi le ndlela isebenzisa izinombolo ezingamela uhlobo oluthile lwabantu, ubeka kanje:

Izinombolo zingsetshenziswa ukuhlukanisa amaqoqo ahlukahlukene. Kungasetshenziswa unombolo 1 ukumela uhlobo oluthile, kuphinde kusetshenziswe unombolo 2 ukumela iqoqo noma uhlobo oluthile.(Hum)

Umcwaningi lapha usebenzisa izinombolo ukuze akwazi kahle ukuhlukanisa uhlobo lwabantu kolunye. Lapha uDuplooy wenze isibonelo uma umcwaningi efuna ukuhlukanisa abesilisa kwabesifazane, wasebenzisa u nombolo 1 kanye no nombolo 2. Unombolo 1 engamela abesifazane bese kuthi unombolo 2 amele abesilisa. Lokho kwenza kube lula kumcwaningi akuba asheshe akwazi ukuhlukanisa abesilisa kwabesifazane ocwaningweni lwakhe. Kulolu cwanningo akukho nombolo ezisasetshenziswa ngoba ayikho into edinga izinombolo. Kuzogxilwa encwadini equkethe izihlabelelo zebandla lamaNazareth bese kubhekwa zona izihlabelelo ezinobunkondlo.

Imibuzo nayo iyingxenye yezinto ezingasiza abacwaningi ukuqoqa ulwazi. Lapha ulwazi luqoqwa ngokuthi kubuzwe imibuzo kubantu, le mibuzo ebuzwayo isuke ihlobene kakhulu nalokhu okusuke kucwaningwa ngumcwaningi. Umcwaningi uzinika isikhathi esanele elungisa imibuzo azoyibuza abantu ocwaningweni lakhe. Unikeza umuntu ngamunye imibuzo bese eyiphendula ngendlela ehambisana naye; Lokho kuyamsiza umcwaningi ngoba uthola ulwazi oluhlukahlukeni ngoba vele usuke ebuza abantu abahlukene imibuzo efanayo. Uma sebeyitholile imibuzo, umcwaningi ube esebheka izimpendulo zabantu akade bebuziwe, Noma zingeke zifane ncimishi kodwa ube sebuka lezo ezinomqondo ofanayo bese eqhathanisa zona ukuze

athole ukuthi lolu lwazi aludingayo luyamenelisa yini ngezimpendulo azithole kubantu. UDuplooy (2013: 49) uchaza kanje ngokuqoqwa kolwazi kusetshenziswa imibuzo:

Singaqhuba ucwaningo ngokubuza imibuzo nangokubuka ukwenzeka kwezinto, ngaphandle nje kwezimo okubuzwa imibuzo ngaphansi kwazo. Okubalulekile ukwakha imibuzo eqondile nezwakala kahle kubantu abazobuzwa.(Hum)

Imibuzo iyalungiselelwa ukuze ababuzwayo bengenzi iphutha lokuba banikeze ulwazi olungagcwele futhi oluphuma eceleni ngenxa yokungaqondi ukuthi umbuzo ufunani. Njengoba kuke kwavela ukuthi ibandla lamaNazaretha linezihlabelelo zalo ezishicilelwe lokho kwenza singabibikho isidingo sokuthi umcwaningi aye kubantu eyoqoqa ulwazi ngoba vele ulwazi oluvela kubantu mayelana nalolu cwaningo alunasidingo.

3.4 IPHARADAYIMU EHAMBISANA NOCWANINGO

UGoba (1989: 46) uthi ipharadayimu iyinkolelo abantu abayisebenzisayo ukubuka umhlaba kanye nezinto ezenzeka kuwo, uyichaza kanje ipharadayimu:

Ipharadayimu ingathathwa njengombono noma inkolelo esebenzisa imitheshwana, ibuka umhlaba ngezincazelo, isimo somhlaba kanye nendlela abantu ababuka ngayo umhlaba. (Hum).

Uma eqhubeka uGoba (1988:46) uyakuveza ukuthi mabili amapharadayimu abalulekile ahambisana nekhwalithethivu; uthi kukhona i-*positivism* kanye ne-

interpretive uthi womabili la mapharadayimu ahambisana nocwaningo lwekhwalithethivu. UBERstein (1988:44) ubeka kanje nge-*positivism*:

Iphosethivizimu yona isondelene nocwaningo lwekhwalithethivu. Imbandakanya iziphetho mayelana nobuqiniso obutholakale ocwanigweni, iphinde iqagule lokho okungenzeka esikhathini esizayo.
(Hum)

Okugqamayo ngale pharadayimu ukuthi nayo ihambisana nocwaningo lwekhwalithethivu kodwa yona ihlola izinto iphinde ithole amaqiniso ngezinto ezithile, Iyasetshenziswa ekuboneni izinto ezingenzeka esikhathini esizayo noma ikusasa lezinto.

3.4.1 IPHARADAYIMU EHUMUSHAYO

UMiles noHuberman (1994) kuBerg (2001:238) bathi le paradayimu ibuka ukwenzeka kwezinto bese izichaza indlela ezenzeka ngayo kanye nesizathu sokwenzeka kwazo. Kulolu cwaningo kuzosetshenziswa le pharadayimu ngoba kuzobe kubukwa ubunjalo bezihlabelelo zamaNazaretha, kubhekwa ubunkondlo obutholakala kuzo. Le ndlela ivumela umcwaningi ukuba ahumushe ulwazi olutholakele ngokukhuluma, selubhalwe phansi. Umcwaningi uzokhipha amaqoqo ezindikimba ezechukene, olwazini oluningi oluzotholakala, njengendlela yokuluqoqa kuphinde kuhlaziye ulwazi (Patton, 2002: 88), (Strauss and Corbin, 1990: 52), okuyindlela yokubeka uphawu kulelo nalelo qoqo ukuze lehlukane kalula nelinye. Ulwazi oluhlelwe ngezindikimba luzophinda lucutshungulwe, lwehlukane ngezindikimba, ngenhloso yokuqhubeka nokuluqoqa. Le ndlela izovumelana kahle kakhulu nalolu cwaningo ngoba luzobe lubheka ezinye izindikimba zezinkondlo kanye nezinye

izimpawu ezilethwa ngamagama athile ezihlabelelweni zamaNazaretha. UBERstein (1988: 44) yena uyichaza kanje:

Lena yipharadayimu esondelene noma esebenzisana
nocwaningo lwekhwalithethivu. Isetshenziselwa
ukuqonda umhlaba ngokombono womuntu ngamunye.
(Hum)

Njengoba echaza uBERstein ethi kuvelayo ngale pharadayimu ukuthi yona ihlobene nocwaningo lwekhwalithethivu ngoba ibuka indlela umuntu ngayedwa aqonda ngayo izinto kanye nomhlaba. Lokhu kwenza le pharadayimu ihambelane kahle kakhulu nalolu cwaningo ngoba lapha kucwaningwa izihlabelelo zamaNazaretha kubhekwa ubunkondlo obutholakala kuzo. Lezi zihlabelelo zasungulwa ngumsunguli walo leli bandla u-Isaiah Shembe, ezinye zazo ziyaveza indlela ayebuka ngayo umhlaba okunye ekususela ezigamekweni ahlangebezane nazo ngesikhathi esungula inkolo yobuNazaretha.

Kukhona izihlabelelo ezikhuluma ngokuhlukumezeka kwakhe esaphemba ibandla. Bese kubakhona ezikhuluma ngesizwe samaZulu, konke lokhu kuyindlela yena umsunguli webandla abuka ngayo umhlaba kanye nezinto ezenzeka kuwo njengoba kuchaza uBERstein (1988:44). Le pharadayimu iphinde igxile ekuhunyushweni kolwazi olutholakele, Lapha kuphindwe kubhekwe ukuthi ngabe izihlabelelo zamaNazaretha zihlukaniswe ngezindikimba njengezinkondlo. Njengoba umbuzo wocwaningo ubuza ukuthi ngabe ubunkondlo obusezihlabelelweni bunamthelela muni kuzo izihlabelelo, lokhu kuzodinga ukuba umcwaningi ahumushe ulwazi alutholile ukuze aveze umthelela wobunkondlo ezihlabelelweni zama-Nazaretha.

3.5 IZINJULALWAZI EZIHAMBISANA NOCWANINGO

Injulalwazi iyisakhiwo noma uhlaka oluqinisa ucwaningo noma olulekelela ucwaningo ukuthi lungantengentengi (Kamba, 2008: 70). Yena uKamba uthi injulawazi kumele ihambisane kahle nalokhu okucwaningwayo kanye nesihloko socwaningo. Uyakuveza ukuthi akuwona umsebenzi olula ukuthola injulalwazi ehambisana nocwaningo kodwa kumele umcwaningi athole izincwadi ezahlukenene ukuze athole injulalwazi ehambisana nocwaningo lwakhe. Uveza ukuthi ukuba nenjulalwazi kugwema ukucabangela kanye nokuqagelela izinto. Zimbili-ke izinjulalwazi ezeyamene nalolu cwaningo.

3.5.1 INJULALWAZI YOKUXHUMANA.

Le njulalwazi yona igxile kakhulu ekudluliseni umlayezo. UKrzysztof (2009: 61) uthi le njulalwazi ithinta kakhulu ingqondo ngoba konke ukuxhumana okukhona kuqala emqondweni ngaphambi kokuba kukhulunywe noma kubhalwe phansi.

Injula noma ipharadayimu egxila emcabangweni
kanye nasebuhlakanini bomuntu.(Hum)

UKrzysztof (2009:61) uthi lolu hlobo lwenjulalwazi inhloso yalo enkulu ukudlulisa umlayezo nakuba egxile kakhulu ekuhumusheni, uveza ukuthi ziningi izinkinga ezikhona ekuhumusheni ezidala ukuthi igcine ingafezekanga injongo enkulu yokuxhumana kanye nokwedlulisa umlayezo. Uthi ukuhumusha kuyinto eyenzeka engqondweni yomuntu ngoba ngesikhathi uhumusha into isuke isengqondweni yakhe lowo ohumushayo. Le njulalwazi ihambisana kahle kakhulu nalolu cwaningo ngoba uma kukhulunywa ngobunkondlo, Inhloso enkulu imbongi isuke ifuna ukudlulisa umlayezo othile noma iveza imizwa yayo kanye nemicabango yayo ngento ethile. Kulezi zihlabelelo zamaNazaretha

kwedluliswa imilayezo eminingi eya ebandleni ngokusebenzisa izihlabelelo ngendlela enobunkondlo phakathi. Ayikho inkondlo othi uma uyifunda ungawutholi umlayezo kuyo. Ingakho uma ichazwa inkondlo kuthiwe yilapho imbongi iveza imizwa yayo kanye nemicabango yayo ngento ethile.

Kuyo le njulalwazi ubala izinkinga eziningi ezifana nokungabibikho kwamanye amagama olimini okuhunyushelwa kulo. UDonis (1986: 46) yena uchaza kanje ngenjulalwazi yokuxhumana:

Indlela yekhomnyunikhethivu igxile ekutheni ulimi
ulufunda ngempumelelo uma uzinika isikhathi futhi
ulusebenzisa ngezikhathi zonke ekuxhumaneni ngalo.
Uma abafundi besebenzisa ulimi ukuxhumana
nabanye ngezikhathi zonke, luyashesha ukubangena
belufunde bekwazi ukuxhumana ngalo
nabanye.(Hum)

Okugqame kakhulu ngale njulalwazi ukuthi yona igxile kakhulu ekuxhumaneni. Okuvelayo ukuthi ulimi lusetshenziselwa ukuxhumana. Lapha kuvezwa okuqondwe amagama noma incazelo yawo ukuze kudluliseke umyalezo eliwuqukethe. Lapha uDonis (1986: 46) ubalula ukuthi uma abafundi bezimbandakanya ekuxhumaneni ngolimi, Lokho kuzobabeka emathubeni amahle okuthi befunde lolo limi. Zonke izihlabelelo zamaNazaretha zinomlayezo eziwuthulayo kubantu abalalele uma zihlatshelwa futhi abanye baze bakhale uma zihlatshelwa ngenxa yokuthi zidlulisa imiyalezo eminingi ebantwini ngokuhlukana kwazo. Lezi zihlabelelo zehlukaniswe ngezindikimba, Zindikimba phela nazo zehlukaniswe ngemilayezo equkethwe yizinkondlo. Akulula ukuthi ubone ukuthi inkondlo idingida yiphi indikimba

uma ungawuzwa umlayezo olethwa yinkondlo, Kunjalo nakulezi zihlabelelo zamaNazaretha ngeke uze ukwazi ukuzihlukanisa ngaphandle kwemilayezo ekuzo ngokuhlukana kwazo.

Kukhona izihlabelelo ezinlulisa umyalezo ngokufa:

Ngingumhambi emhlabeni
Likhona ikhaya lami
Ngizongena ngenjabulo
Ngokuthandwa yinkosi yami.

Lesi sihlabelelo sidlulisa umlaye ngokudlula komuntu emhlabeni; Lokho kuvezwa ngamagama asetshenziswe kuso. Uma siqhubeka siyaveza ukuthi inkosi ayiphe amandla lona osedlulile emhlabeni ukuze akwazi ukumelana nethuna, ngoba kunenkolelo yokuthi uma umuntu edlula emhlabeni umzimba uzolala ethuneni kodwa umoya wakhe uzovuka uye ekuphileni okuphakade. Esinye esikhuluma ngokufa:

Lapho sengiphuma
Emasangweni
As' Ekuphakameni
Mangihlobe ngiphelele.

Lesi sihlabelelo naso sihlatshelelwa uma kuyiwa emathuneni noma kungcwatshwa umuntu. Naso sidlulisa umyalezo ngokufa, ngisho ingane encane yasebandleni lamaNazaretha iyazi uma kuhlatshelelwa lesi sihlabelelo kusuke kwenze njani. Lezi zibonelo zezihlabelelo zifakazela injulwazi yokuxhumana, ukuthi lezi zihlabelelo kanye nenjulalwazi yokuxhumana esetshenziswe kulolu cwaningo kuyahambisana.

ULightbown (1993:83) ukhuluma ngokuhunyushwa kolimi lwesibili uthi lolu hlobo lwenjulalwazi lugqugquzela ukuthi abantu bakuqonde ukuthi ulimi lokwengeza alulula kodwa inhloso yalo ukudlulisa umyalezo kanye nokuxhumana lapho kufanele khona. Konke okushiwo yilaba bhali ngalezi zinjulalwazi kuyahambisana nalolu cwaningo. USaxen (2006: 92) yena uyichaza kanje:

Indlela yekuxhumana ayithathi ulimi ngokwesakhiwo
salo kuphela kodwa ibuka nencazelo yalo kanye
nangokwendima yalo ekuxhumaniseni abantu.(Hum)

Lapha uSaxen uveza ukuthi injulalwazi yokuxhumana ayibheki ukuma noma ukuhleleka kwamagama kuphela kodwa igxila kakhulu emlayezweni olethwa ulimi. Lokhu kuyiqiniso ngoba akuxhumaneki kalula ngaphandle kolimi. Ukuze umlayezo udluliseke kahle kufanele kukhulunywe. Zona lezi zihlabelelo zihlukaniswe ngezindikimba futhi zihlatshelelwa emikhosini eyahlukahlukene. Lokhu kuyafana nasezinkondlweni kukhona izinkondlo ezidingida indikimba yokufa, eyothando, eyemfundo kanti nasezihlabelelweni zamaNazareth kukhona ezidingida indikimba yokugula, eyokufa, kanye nendikimba yemfundo. Le njulalwazi iyahambisana kahle kakhulu nalolu cwaningo ngoba uma ubuka izihlabelelo zamaNazareth uyathola ukuthi kukhona ezinomlayezo odluliselwa kumalunga ebandla nakuwowonke umuntu osifundayo.

3.5.2 ISIMIYOTHIKHI

Isimiyothikhi enye injulalwazi ezoba yisisekelo salolu cwaningo futhi ingachazwa ngezindlela eziningi ezahlukene kodwa uPeirce (1977: 72) uyichaza kanje:

Isayensi efunda ngempilo yezimpawu emphakathini.
(Hum)

Okuvelayo kule ncazelo ukuthi isimiyothikhi iwubuchwepheshe bezimpawu. Lokhu kuyiqiniso ngoba ziningi izinto eziyizimpawu emhlabeni, futhi ngaphandle kwazo izimpawu kungaba nzima kakhulu. Enye incazelo echaza kabanzi nge-simiyothikhi eka-Peck no-Coyle (1993) abayichaza kanje isimiyothikhi:

Isimiyothikhi isho ukufunda ngezimpawu,
kungashiwo ukuthi yonke into iqukethe uphawu noma
umlayezo, lapha singabala izimpahla, ukunyakaza
komzimba kubantu bosiko olufanayo. (Hum)

Baningi impela bona ababhali asebeke basika elijikayo beloba ngesimiyothikhi. Njengoba kuchazwa encazelweni engenhla ukuthi ngokujwayelekile izinto eziningi esiphila ngazo empilweni ziqukethe izimpawu eziningi ezahlukene. Lapha uEagleton (1983: 66) uchaza kanje ngesimiyothikhi:

Eqinisweni lokuthi isimiyothikhi ibona imibhalo
iqukethe izimpawu noma inezimpawu, kodwa inhloso
nqangi ukuthola uphawu ngendlela olusetshenziswa
ngayo ukumela into ethile. Isimiyothikhi yaziwa kahle
njenge sayensi yezimpawu. (Hum)

Izincazelo ezingenhla zikubeka kucace ukuthi isimiyothikhi ibheka izimpawu. Kulolu cwaningo izihlabelelo zamaNazaretha kunamagama asetshenziswe njengezimpawu, othi uma uwafunda uthole ukuthi akuqondiwe lokho okubhaliwe kodwa kunophawu oluvezwa igama elisetshenzisiwe, indlela amagama abekwe ngayo ezihlabelelweni, uthole ukuthi linobunkondlo obuthile, ngoba igama kuthi lijwayelekile kodwa imbongi ilisebenzise enkondlweni libe uphawu olusho okuhlukile kunalokho elijwayele ukukusho.

Kulezi zihlabelelo kukhona amagama anjengemifula, izintaba, imfuyo, njalnjalo, UBigelow (1976:51) yena uyichaza kanje isimiyothikhi:

Isemiyothikhi igxila kakhulu ezimpawini ezilethwa ynto ethile, kwesinye isikhathi uphawu lumela into ethile, into emela enye into engabonakali. Njengoba ngokwenkolo ijuba laziwa njengophawu loxolo kanti isiphambano siwuphawu lwenkolo yobu-Kristu. (Hum).

Njengoba echaza uBigelow (1976:51) ugcizelela ukuthi uphawu lungamela into ethile. Uveza ukuhi uphawu lubaluleke kakhulu. Lapha ezihlabelelweni zamaNazareth ziningi izinto ezisetshenziswe njengezimpawu. Kukhona izihlabelelo ezikhuluma ngelanga, lapha ilanga lisetshenziswe njengophawu lokuphela kobumnyama kodwa kuvele ukukhanya, lokhu kukhaya okokususwa kwenkuntu evale izingqondo zabantu ekucabangeni ukuthi amasiko esintu awahambisani noMdali. Zikhona futhi izihlabelelo ezikhuluma ngentaba, lapha izintaba zisetshenziswe njengophawu lokuphepha. Umsunguli webandla lamaNazareth wahlupheka esungula ibandla kangangokuba abantu babemsola ngokudla imfuyo yabo, Kwaze kwathi ngelinye ilanga baphuma inqina bemzingela kodwa wavele wafihleka ngaphansi kwetshe abangakwazi ukumbona.

Njengoba ebalula u-Eagleton (1983:78) uthi inhloso yesimiyothikhi, ukwakha izimpawu ngezinto ezithile ikakhulukazi emibhalweni. Uveza ukuthi igama lingaba uphawu oluthile, lokho kwenza ukuthi le njulalwazi ihambisane nalolu cwaningo ngoba lapha ezihlabelelweni zamaNazareth kunamagama ayizimpawu ezithile, othi uma uwafunda ubone ukujula komqambi wezihlabelelo kanye nokunotha kobunkondlo abusebenzise ezihlabelelweni. Kukhona ezikhuluma ngokubaswa kweziko kanye nokotha, Uma kukhulunywa

ngokotha kusuke kushiwo umlilo, ezinye zikhuluma ngokokhelwa kwezibani. Uma ubheka lezi zihlabelelo umlilo kanye nokokhela kuwuphawu lokukhanya, Okusho ukuthi uShembe waletha inkolo engukukhanya ezokhanyisela abantu ngokudunyiswa koMvelinqangi. Uphawu lubaluleke kakhulu ngoba ezinye izinto azibhalwa ngamagama kodwa zikhonjiswa ngezimpawu ezahlukahlukene. Ingakho le njulalwazi ye-simiyothikhi ihambelana kahle nalolu cwaningo.

UGuirrand (1992:25) uveza ukuthi imibhalo engaveza uphawu oluthile leyo mibhalo ingathathwa njenge-simiyothikhi. Uthi yona isimiyothikhi ingahlukaniswa kabili, kukhona isimiyothikhi yemibhalo kanye nesimiyothikhi yolimi.

UBritannian (2000) no-Swanepoel (1990) baveza ukuthi isimiyothikhi iyisayensi yezimpawu. Bathi yonke into ekhona emhlabeni kujwayelekile ukuba ibe wuphawu lwento ethile. Bathi ngisho igama lingaba wuphawu lilodwa nje, kungaba igama elikuphrozi, enkondlweni noma emdlalweni. Lokhu kuyiqiniso le njulalwazi ihambisana kahle kakhulu nalolu cwaningo ngoba ezihlabelelweni zamaNazareth kukhona amagama anezimpawu. Kukhona isihlabelelo se-101, esinegama “isikhukhukazi” lelo gama liwuphawu lokuphepha ngoba lithi “sifukamele sikhukhukazi sasezulwini njengesikhukhukazi sifukamele abantwana baso” konke lokhu kuwuphawu lokuphepha. Isikhukhukazi inkukhu, uma ifukamele isuke ihlezi phezu kwamaqanda iwafudumezile ukuze ichamisele amatshwele, isikhukhukazi asigcini lapho kuthi noma sesichamiselile uma kuqhamuka uheshe sigijima ngelikhulu ijubane sifike sihlale phezu kwabantwana baso ukuze bengathathwa uheshe, lapha uShembe kulezi zihlabelelo ukhuluma ngokuthi uMvelinqangi akasifukamele njengesikhukhukazi sithanda abantwana baso, asiphephise emimoyeni emibi aphinde asivikele nakusathane.

UMncube (2006: 38) uthi izimpawu zingahunyushwa ngezindlela ezahlukene lokho kungadala inkinga uma ukwenye indawo, uthi usebenzisa uphawu olusho into ethile kanti kuleyo ndawo lusho enye into eyehlukile. UMncube (2006:38) ubeka kanje:

Umbhali angaba nolwazi ebuhlobeni noma ekuxhumaneni phakathi kophawu kanye nencazelo yalo. Kungaba inkinga enkulu ukuhumusha uphawu, ingakho izimpawu zingachazwa njengento enezincazelo eziningi. (Hum)

Yebo izimpawu ziyahlukana ngokwezindawo kodwa lapha ebandleni lamaNazareth kusetshenziswa izimpawu ezifanayo. Futhi kulolu cwaningo umcwaningi uye ozama ukuthola ukuthi ezihlabelelweni zamaNazareth ngabe zikhona yini izimpawu ezimele izinto ezithile ngokuhumusha kwakhe umcwaningi. Njengoba kuveziwe ukuthi ziningi izinto ezingathathwa njengezimpawu ezihlabelelweni zamaNazareth, kukhona ezisebenzisa imifula ngengophawu, uma uthi uyabheka uyabona ukuthi umfula awusigezi isono somutu kodwa wona usebenze njengophawu lwenhlambuluko lapho abantu behlambuluka khona ukuze babe ngabazelwe kabusha. Konke lokhu kuyizimpawu ezitholakalayo ezihlabelelweni zamaNazareth.

ISAPHLUKO SESINE

UBUNKONDLO EZIHLABELELWENI ZAMANAZARETHA

4.1 ISINGENISO

Lesi sahluko sihlaziya ulwazi futhi sibheke ubunkondlo obutholakala ezihlabelelweni zamaNazareth. Kulesi sahluko kuzobukwa zona izihlabelelo ngenhloso yokuzihlaziya ngobuningi bazo. Njengoba besekuveziwe ukuthi lezi zihlabelelo zinobunkondlo obuzenza ukuba zehluka emculweni yakwamanye amahlelo, lokhu kuveza ubunjalo bomqambi wazo izihlabelelo ukuthi wayengeyena umuntu nje kodwa wayeyimbongi. Lezi zihlabelelo futhi zihlatshelwa ngezikhathi noma ngemikhosi eyahlukene. Lesi sahluko sizobe siveza ubunkondlo obutholakala ezihlabelelweni, sibheke ukuthi lobo bunkondlo bunamthelela muni kuzo izihlabelelo zamaNazareth, siphinde siveze sibuke amathonya ahlukene ezihlabelelweni. Ubunkondlo bungabhekwa ngezindlela ezahlukahlukene. Izinkondlo zehlukaniswe ngokwezakhiwo, kukhona isakhiwo sangaphandle senkondlo kanye nesakhiwo sangaphakathi senkondlo. Esakhiweni sangaphakathi kusuke kubhekwa ulimi olusetshenziswe enkondlweni, indikimba, izinzwa, umondo, umoya, umlayezo kanye mifanekisomqondo. Isakhiwo sangaphandle sona sibuka izitanza, imigqa eyakhe izitanza, amagama akhe imigqa, enjambamenti, isizura, uphawu, ukuxhumana, imumelwano, kanye nemigqa. Nakuba lesi sahluko kuzobe kucwaningwa ngendlela yesakhiwo sangaphakathi kodwa kuzobuye kusikwe elijikayo nakuso isakhiwo sangaphandle.

Okuqaphelekayo ukuthi izihlabelelo zona azinazo izihloko kodwa zehlukaniswe ngezinombolo zazo ezilandelana ngazo. Lezi zinombolo zisiza ekutheni uma uzosihlabelela uyasho ukuthi sikuyiphi inombolo ukuze nabanye basithole

kalula, azifani nezinkondlo ngoba ezinkondlweni inkondlo nenkondlo inesihloko ngaphambi kokuba kuqale amabinza.

4.2 BUYINI UBUNKONDLO?

Ubunkondlo busesihlokweni solimi lomuntu ongumZulu (Msimang, 1988). Ukuhaya kusemithanjeni yakhe futhi umZulu. Lokho kuzwakala elima noma ehlakula. Akugcini lapho, ukwenama nokuphatheka kabi umZulu ukuzwakalisa ngokuhaya. Ingakho sithi ubunkondlo bulekelela amahubo ukuthi adlulisa imizwa yomuntu ngezikhathi ezahlukahlukene. Kafushane nje ubunkondlo buwulimi olujulile noluhlabahlosile. Esikhathi esiningi ubunkondlo bucebe ngezifengqo. Ubunkondlo buyisabelo sikaMdali asabele iSintu sonkana. UMsimang (1988:19) ubuchaza kanje ubunkondlo:

Ubunkondlo wulimi olujulile, olungaqondisi,
olucebe kakhulu ngezifengqo ukuze likwazi
ukusambulela amaqiniso ngendalo noMdali
nezidalwa zakhe okungamaqiniso afihlakele.

UMsimang lapha ukubeka kucace ukuthi ubunkondlo abuyona into esobala noma ecacela noma ngabe ubani kodwa into ejule kakhulu. Lokhu kuyiqiniso ngoba uma inkondlo ihaywa kukhona amagama angazwakali ukuthi athini ngenxa yokucikoza nokunkondloza kwembongi. Kule ncazelo engenhla kuyavela ukuthi ulimi luyahambisana kakhulu nobunkondlo ngoba ebunkondlweni kumele kusebenze izifengqo, izaga nezisho. Nakhona ezihlabelelweni zamaNazareth ulimi lusetshenziswe kahle ngoba ezinye zazo zinongwe kahle ngezisho kanye nezaga nakuba kwesinye isikhathi kuyenzeka ukuthi ulimi lugcine selusetshenziswe ngendlela engafanele.

Lokhu kusetshenziswa kolimi umele kuhleleke ngendlela ethile ukuze umlayezo oqukethwe wulimu udluliseke kahle. Ulimi lungasetshenziswa ngezindlela eziningi ezahlukene, lungasebenza uma umuntu esosizini, esenjabulweni noma edlulisa umlayezo othile. UVilakazi (1938: 14) lapha ubuchaza kanje ubunkondlo ebuhlanganisa namahubo:

Okunye futhi ungabona amabutho egida ngokukhulu ukujabula bephindaphinda inkondlo/iculo. Ukujabula lokhu akusukeli ekuphindaphindweni kokujika nokushaywa phansi kwezinyawo zabo kuphela kodwa kungasuka ebumnandini bamagama asetshenzisiwe engomeni abayigidelayo. (Hum.)

Lolu cwaningo lukopolota ubunkondlo obutholakala ezihlabelelweni zamaNazaretha. Lezi zihlabelelo ziqambeke ngobuciko obukhulu kakhulu. Kungenzeka olalele avukwe ngumunyu uma zihlatshelwa, Akwenzi mehluko ukuthi lowo olalele uyasazi yini leso sihlabelelo noma noma cha. UNTuli (1985: 55) ubuchaza kanje ubunkondlo:

Ubunkondlo ulimi olujulile. Uma ulilalela lolu limi kuba nobumtoto bamagama angajwayelekile futhi adidayo. Lawo magama ahleleke ngendlela ethi ayifane, lokho kuhleleka kwawo kwakha ubumtoto kolalele.

Okugqama kakhulu ngobunkondlo ukuthi ubunkondlo bunobuciko obukhulu ekusetshenzisweni kwamagama. Lokhu kusetshenziswa kwamagama kwenziwa imbongi esuke ihaya inkondlo ngoba iyona kanye enekhono lokudlalisela ngamagama ukuze kube mnandi kulabo abalalele. Enye incazelo

esemqoka eveza nobunkondlo obusezinkondlweni kanye nobuphinde butholakale emahutsheni siyithola kuTrallis (1998: 48) obeka kanje:

Ubunkondlo bungachazwa ngokuthi buyinto eyaqala ukwenziwa ngeminyaka eyizinkulungwane eyedlule, kanti buxhunyaniswa nendlela yokuxoxa yasemandulo esiza ekutheni kuvele imizwa nemicabango ebunkondlweni.(Hum)

Izihlabelelo zamaNazaretha ziyakhombisa ukuthi umqambi kanye nomlobi wazo akuyena nje umuntu, Kodwa uyimbongi uqobo, ngoba wayengafundanga ngezinto ezithinta ukubhalwa noma imibhalo yobunkondlo kodwa kuyamangaza ukuthola izihlabelelo zinabo bonke ubunkondlo obutholakala ezinkondlweni. Nakuba zikhona eziqanjwe inkosi u-J. G. Shembe kodwa eziningi ziqanjwe uMqaliwendlela owayengayanga esikoleni. INkosi uJ. G. Shembe wabe eyisifundiswa okungenzeka ukuba kukhona akufunda ngezinkondlo esikoleni. UKheswa noMthiyane (1993:92) bathi ubunkondlo bungabhekwa ngezindlela ezahlukeni kabili, bathi kungabhekwa ukubumbeka kwangaphakathi kanye nokubumbeka kwangaphandle kwenkondlo. Babeka kanje:

Uma sikhuluma ngokubumbeka kwangaphandle kwenkondlo lapha sisho izinto ozibona ungakayifundi inkondlo, Noma uzizwe lapho uyihaya. Ezinye zalezo zinto yizindima, ukuhleleka kwemigqa. ukuxhumana, imvumelwano, enjambamenti, isizura kanye nokunye.

Nakuzo lezi zihlabelelo ubunkondlo buvezwa ngokusetshenziswa isakhiwo sangaphandle kanye nesangaphakathi ukuze buvele kahle lobu bunkondlo

obuvezwa kulolu cwaningo. Nakuba bungeke buvezwe bonke kodwa kuzokhethwa lezo ngxenye ezibalulekile nezivela kakhulu ezihlabelelweni zamaNazaretha, khona esakhiweni sangaphandle kanye nesangaphakathi

4.3 ITHONYA ELIGQAME EZIHLABELELWENI.

Ziningi zinto ezinomthelela ezihlabelelweni zamaNazaretha, lezo zinto zivela kaningi ezihlabelelweni okukhombisa ukuthi zabe zinomthelela empilweni yomqambi wazo izihlabelelo uMprofethi u-Isaiah Shembe. Okunye esingakubala njengethonya indawo ahlale kuyo esingathi isizinda, Kube abantu ahlale nabo kanye nezimpi. Konke lokhu kuyavela ezihlabelelweni ngenxa yokuthi okunye kwalezi zinto kwakuhlukumeza ibandla ngalezo zikhathi. UMa buza (2008:52) ubeka kanje ngethonya:

Ithonya izinto eziba nomthelela ekutheni into yenzeke ngendlela eyenzeka ngayo. Ithonya liba nomthelela kuyo yonke into eyenziwa ngumutu, Kwesinye isikhathi umuntu lowo usuke engazi ukuthi izinto azenzayo noma indlela enza ngayo izinto yenziwa indawo noma imuva lakhe.

Lapha ezihlabelelweni kukhona ezikhuluma ngeBhayibheli nakho lokhu kungumthelela wokuthi uShembe ubehlangana namakholwa ezimishini isikhathi esiningi lokho kwamenza ukuba abe nolwazi olunzulu ngeBhayibheli nakuba engafundile. Kuphinde kube nezihlabelelo ezikhuluma ngempi kanye nezikhuluma ngamakhosi nesizwe sakwaZulu; konke lokhu kungenxa yesizinda kanye nabantu ayephi nabo. Abaningi babantu ayephila nabo babemhlukumeza ngenkolo yakhe bemtshela ukuthi izophela, ikhona kanye kokho okwamnikeza umfutho kanye namandla okukhuthala ekufundeni iBhayibheli ukuze lizoba ishoba lokuziphungela ezitheni zakhe.

Isihlabelelo 173

Sidedele singene
Simkhonze uJehova
Sasivalelwe
Avuliwe amasango.

Mdedele angene
Wo! NanguZulu

Inzalo kaDingane
NoSenzangakhona.

Lesi sihlabelelo sifakazela lokho obekushiwo enhla ukuthi ezinye izihlabelelo zithinta isizwe samaZulu ngenxa yokuthi wabe engavumelekile ukuphumela obala akhonze ngendlela encike esikweni labantu abamnyama. Lesi sihlabelelo sesikhuma ngenkululeko abantu abamnyama abanayo ukuthi manje sebekhonzwa ngendlela abafisa ngayo ingakho kuthiwa namuhla avuliwe amasango akade evaliwe.

4.3.1 ISIZINDA

Uma kukhulunywa ngesizinda kusuke kushiwo indawo lapho, inkathi kanye nesimo senhlalo isenzeko noma isigameko esithile senzeka khona. UNzuza (2006:86) usichaza kanje isizinda:

Isizinda indawo lapho into noma isigameko senzeka khona. Isizinda singafaka indawo, isikhathi isigameko esenzeke ngaso kanti futhi sona isizinda singaphinde sifake inhlalo kanye nobunjalo babantu abahlala kuleyo ndawo.

Isizinda sebandla lamaNazaretha singaba nezindawo ezahlukene ngoba leli bandla liyagcogcoma ngokwezindawo kodwa ikomkhulu lalo liseNanda nalapho kuvame ukwenziwa khona imikhosi emikhulu ethinta lona belu leli bandla.

4.3.1.1 INDAWO YASENANDA

Indawo yaseNanda yakhele idolobhakazi laseThekwini. Le ndawo idume ngokuba nezigqalabutho kanye namaqhawe ahlukahlukele kwezenkolo kanye nezombusazwe, okungabalwa uDkt J. L. Dube, uMprofethi u-Isaiah Shembe, Pixley KaSeme, Mahatma Gandhi kanye nabanye. Lezi zingqalabutho zenza indawo yaseNanda yaba nedumela kanye nomlando. UHughes (1995: 108) uchaza kanje ngendawo yaseNanda:

Indawo yaseNanda ingenye yezindawo ezinomlando
omkhulu ebalazweni lakwaZulu-Natali kanye
nasemlandweni wakwaZulu imbala, kusukela
esikhathini senkosi uShaka. Le ndawo ingaphansi
kwesizwe saMaqadi. (Hum)

UShembe uzinze kakhulu endaweni yaseNanda lapho kukhona ikomkhulu lebandla lamaNazaretha. Lapha sizobheka ukuthi ngabe indawo yaseNanda inawo yini umthelela emyalezweni owedluliswa yizihlabelelo zamaNazaretha. UNTuli (1984: 54) ukubeke kwacaca ukuthi izinto eziseduzane nembongi zinawo umthelela ezinkondlweni ezibhalwa noma eziqanjwa yimbongi. Esingakuveza nalapha ezihlabelelweni zamaNazaretha ukuthi indawo yaseNanda kanye nabantu abasondelene noShembe babe nawo umthelela emyalezweni oqukethwe yizihlabelelo zamaNazaretha. UNTuli (1984: 53) ubeka kanje:

Izinto ezizungeze imbongi zinomthelela omkhulu
ezinkondlweni zayo, lezo zinto kungaba izinga

lemfundo imbongi ekulo, abantu ababalulekile kuyo,
abantu abadumile ngaleso sikhathi kanye nenkolo
yayo. (Hum)

UMpanza (1999:52) uthi uma sikhuluma ngendawo yaseNanda singabala amaqhawe afana no-J. L. Dube, owabe engumngani omkhulu ka-Isaiah Shembe isikhathi sabo babe besichitha emzini kaDube noma uDube aye eKuphakameni. UDube wabe engumuntu wepolitiki futhi elwela inkululeko yabantu abamnyama. Lokhu ngikubona kube nomthelela omkhulu empilweni kaShembe ngoba kukhona izihlabelelo eziningi impela ezigxile esizweni samaZulu okukhombayo ukuthi uShembe naye wayeyilwa impi yenkululeko yabantu abamnyama kodwa yena eyilwa ngokukamoya. Lokhu kuvela kwezinye zezihlabelelo zakhe njengesithi “Lalela Zulu abantu bengiphethe ngezwe lethu”. Okuvelayo yikho ukuthi nabo osopolitiki bayazi ukuthi uShembe wabamba elikhulu iqhaza enkululekweni yabantu abamnyama ngoba ngezikhathi zonke babevakasha emzini waseKuphakameni ukuze uShembe athandazele inkululeko yabantu abamnyama, lokhu kuvela kahle uma sibheka Isihlabelelo 183.

Isihlabelelo 183

Lalela Zulu

Lalela abantu **bengiphethe**

Ngezwe lethu

Siyazizwa izizwe zivungama

Zivungama ngawe

Njengezinyoni

Sisho izinyoni sisho amahloko hloko

Acekezele insimu kaDingane noSenzangakhona

Ayiqedile mamo!
Sizwa ngoMnyayiza
Ka-Ndabuko.

Lapha kuvela ukuthi uShembe wayekhuluma ngokucindezeleka kwabantu abamnyama ezweni labo, Kodwa lapha kusetshenziswe ubunkondlo ukuze kungazwakali ukuthi wayeveza ukungagculiseki noma wayekhalaza, kuze kwasetshenziswa izinyoni esikhundleni sabantu. Lapha kutholakala umyalezo oshoyo ukuthi isizwe sihlukumezekile sihlukunyezwa ngabantu bokufika abashayela abantu abangumsinsi wokuzimilela umthetho, Phela lapha eNingizimu Afrika wawungazenzeli into ethandwa nguwe; kwakumele ulawulwe ngoba izwe lalibuswa ngumthetho wakwelinye izwe. Abanikazi bezwe baphenduke izigqila ezweni labo, Lesi sihlabelelo sincenga-ke uZulu, uPhunga noMageba ukuba balalele ukukhala kwesizwe kanye nokuhlupheka kwaso. Ingakho ngithi lezi zihlabelelo zingubufakazi bokuthi naye uShembe wayilwela inkululeko kodwa yena eyilwa ngomkhululeko. Ngingasho ngingananazi ukuthi ezinye zezihlabelelo azisawudlulisi kahle umyalezo nangendlela efanele ngoba kukhona abantu abangasawazi kahle umlando wesizwe samaZulu abangadideka kakhulu uma kuhlatshelwa izihlabelelo ezithinta umlando wesizwe.

Lolu cwaningo lwesekelwe ngenjulalwazi yezimpawu kanye nenjulalwazi yokuxhumana lokho kusho ukuthi ezihlabelelweni kukhona amagama anezimpawu ezithile kanti amanye adlulisa umyalezo othile. Njengalapha nje kusetshenziswe igama elithi acekezele insimu kaDingane, lelo gama liwuphawu lokudla into ngendlela enokuyilimaza phakathi. Lokho kudlulisa umyalezo wokuthi isizwe samaZulu sasilinyazwa kungavumelekile ukuba sisimame ngezinto zaso ngenxa yobandlululo. Isihlabelelo 16 sona sihlabelela ngokubaluleka kweNkosi uSolomoni eKuphakameni.

Isihlabelelo 16

Uyabizwa Nkosi Solomoni

Mntaka-Dinuzulu.

Naludumo luka-Jehova

LuseKuphakameni

Wozani maZulu

Niyabizwa eKuphakameni

Udumo luka-Jehova

Lus' Ekuphakameni.

Naso lesi sihlabelelo sisamema iNkosi yamaZulu uSolomoni kaDinuzulu simumemela emzini waseKuphakameni. Njengoba kuke kwaphawuleka ngenhla ukuthi ziningi izinto ezabe zinomthelela endleleni uShembe enza ngayo izinto, uShembe wayekhohlelwa kakhulu ezinhlakeni ezibusa isizwe, wayazi ukuthi ayikho into angayenza iphumelele uma engahloniphi abaholi besizwe, ingakho wayemema iNkosi uSolomoni eKuphakameni. Umyalezo odluliselwa kubantu lapha ukuthi nakuba uShembe wabe elethe izwi likaNkulunkulu kodwa wabe eze esizweni samaZulu, isizwe samaZulu sinabanikazi baso; Ngakho-ke kwabe kubalulekile ukuba akhothame kubanikazi besizwe ngaphambi kokuba enze noma ngabe yini ayefuna ukuyenza. Lapha kunamagama awuphawu lwenhlonipho lawa abhalwe ngokugqamile uma umuntu umfuna bese uthi uyambizwa uza eshesha ngoba efuna ukubona lona ombizayo, kodwa uShembe azange aveze ukuthi iNgonyama uSolomoni ibizwa nguye kodwa wasebenzisa igama lokuthi ubizwa ngudumo lukaJehova futhi lokho kwamenza walalela, nangempela wafika eKuphakameni.

Isihlabelelo 81

Siyinzalo **yempande**

SinoSenzangakhona

O! Yebo Nkosi

Thina esidla ngoludala

Kudala **sincela**, siphuza

Kulowo **mthombo** ongashi

Wawo Senzangakhona

UNtuli noMakhambeni (1998) bathi:-

Kulezi zigaba ezingenhla sihlangu nokukhethwa kwemifanekiso enembayo yobunkondlo, ikakhulukazi lapho uShembe esethinta amakhosi akwaZulu. Impande yenziwa ngumuntu okanye isilwane esikwazi ukuzala, umthombo nawo waba ngamabele ancelsa abantu. Yilobu buciko obuhlaba umxhwele obutholakala emahubeni aqanjwa nguShembe.

Lapha laba babhali baveza ukuthi amahubo noma izihlabelelo ezaqanjwa uShembe zinobuciko obuhlaba umxhwele; Lobu buciko benza lezi zihlabelelo zihluke kwezinye izihlabelelo zamanye amabandla. Okubalulekile ukuthi uShembe usebenzise izinto ezihlonishwayo esizweni samaZulu, Esingabala ukuhlonipha amakhosi kanye nabantwana nendlunkulu yonkana. Lokho yinto eyayingabalulekile enkolweni yamaKrestu.

4.3.1.2 INDAWO YAKWANONGOMA

UMnqayi (2010: 82) uthi indawo yakwaNongoma ithathwa njengenye yezindawo ezisemqoka ebandleni lamaNazaretha ngoba kunomuzi wenkosi yamaNazaretha oseduze kwesigodlo sesilo esibizwa ngokuthi kuseNyokeni. Wona lo muzi wamaNazaretha obizwa ngokuthi kuseLindantonga. Lo muzi wacelwa isilo uSolomoni wathi uzoba yisibhedlela sasendlunkulu. Njalo ngenyanga kaNhlangulana kuba nomkhosi owenziwa kulowo muzi, lowo mkhosi ubizwa ngokuthi ukulanda ukhiye wokungenisa umhlangano kaNtulikazi oba seNanda.

UMnqayi (2010: 82) ubeka kanje ngobudlelwano benkosi uSolomoni kaDinuzulu kanye nebandla lamaNazaretha:

USolomoni waba yinkosi yokuqala eyalangazelela ukubona uShembe, futhi yaze yafika yazobona umuzi waseKuphakameni. Ekufikeni kwayo yabona ukuthi uShembe uyisithuywa sikaNkulunkulu, abe esecela ukuba uShembe eze endlunkulu ezokwakha isibhedlela noma umuzi lapho ezolaphela khona abantwana basendlunkulu uma begula.

Lo muzi wabe sewakhiwa khona endaweni yakwaNongoma ngenhloso yokuthi kusizakale abantwana basendlunkulu. Namanje lowo muzi ubizwa ngesibhedlela sasendlunkulu. Lo mlando wendawo wakwaNongoma uveza ubudlelwano phakathi kwendawo yakwaNongoma kanye nebandla lamaNazaretha. Ingakho izihlabelelo eziningi zikhuluma ngomlando wesizwe samaZulu kanye nebandla lamaNazaretha. Phela uma kukhulunywa ngesizwe samaZulu kusuke kukhulunywa ngamakhosi akwaZulu uqobo lwawo.

Ubudlelwano bukaShembe namakhosi asendlunkulu kanye namakhosi ezizwe kwethula umyalezo wokuthi abantu kumele bahloniphe noma bezazi ukuthi

banamandla onke kodwa kumele bahloniphe ababusi babo, baphinde bazithobe ngezikhathi zonke.

Uma kwenziwa lo mhlango ngisho isilo samaZulu siyafika sizogubha noma sithamele lo mkhosi ngoba usuke uthinta nendlunkulu, njengoba vele umuzi wase-Lindantonga unomlando omkhulu nendlunkulu. Ukubaluleka kwendawo yakwaNongoma ebandleni lamaNazareth kuvela kakhulu ngoba uShembe uya kabili kuleya ndawo ngonyaka. Ngaphambi kokuba kuqale umkhosi wokushwama uShembe uqala avakashela khona esigodlweni saseNyokeni afike enze umthandazo aphinde akhiphe nemigidi, lokho kukodwa kuveza ukubaluleka kanye nokuhlonishwa kwendlunkulu kanye nendawo yonkana yakwaNongoma.

4.3.2 UMLANDO

Umlando nawo ubamba iqhaza elikhulu ezihlabelelweni ngoba kukhona ezikhuluma ngokuhlupheka kwakhe uShembe ethunywa yizwi elabe lithi akaphume eyokwakha inkolo yobuNazareth. Lokho kwenze ukuba kubekhona izihlabelelo ezikhuluma ngokuhlupheka kwakhe. UMokoena (2013) uwuchaza kanje umlando:

Umlando imvelaphi yento ethile, umlando uqukethe zonke izenzeko nezigameko ezingaba yimfundiso kubantu. Le mfundiso ibalulekile ayikhohlweki ngoba idluliselwa ezizukulwaneni.

Uma kukhulunywa ngomlando akekho umuntu ongalaleli ngenxa yokuthi bonke abantu bayawuhlonipha umlando futhi bafuna ukuzwa kahle ukuthi kukhulunywa ngani ngenxa yokuthi umlando uqukethe zonke izigameko ezibalulekile esizweni. Umlando uqukethe zonke izigameko ezibalulekile ezithinta isizwe samaZulu sonkana. Okunye engingakufaka ngaphansi komlando izibongo kanye nezithakazelo. Uma kwenziwa umcimbi othile

ekhaya noma komkhulu lesizwe kuyaye kuqalwe ngezibongo ezibongela wonke amakhosi oselwa kanye namakhosi angaphambili kuze kufike enkosini ebusa ngaleso sikhathi. Nasekhaya nje ngaphambi kokuba kuhlatshwe isilwane ukwenza umsebenzi kuqalwe kushiwo izithakazelo ngaphambi kokuba kuqale umsebenzi. UChiliza (2003) uthi ukubaluleka kwalowo mlando oqukethwe yizibongo kubonakala ngoba bonke abantu abasegcekeni bayathula balalele bese kuba nokulilizela okuphansi komame abalalele.

Isihlabelelo 90

Ekufikeni kwethu kulelizwe

Lase-Mpumalanga,

Sazula **singenandawo**

Lapha **singaphumula khona**

Lesi sihlabelelo siyakuveza ukuthi ngesikhathi uShembe ephemba noma eqamba ibandla lamaNazareth waswela indawo ngenxa yokufika nenkolo ehluke kwezazikhona. Okunye okwakwenza ukuthi angayitholi indawo ngukuthi izimishini zazibona indlela akhonzisa ngayo abantu, yayiphikisana nalokho zona ezazifundisa ngayo abantu. UMpanza (2007:25) ubeka kanje:

UShembe wahlupheka kakhulu ngesikhathi esungula ibandla lamaNazareth kodwa okudumazayo ngukuthi wayengahlushwa abantu abangakhulwa kodwa wabe ehlushwa ngabefundisi uqobo. Lokho kuhlupheka kwakhe kwadala ukuba akhe imizi eminingi ukuze kusontelwe kuyo ngoba wayengavumelekile ukwakha isonto ngenxa yokuthi kwakuthiwa le nto yakhe ayilona isonto futhi izophela.

Lo mlando webandla ube nomthelela ezihlabelelweni. Ukuhlabelela ngezigameko ezake zehlela ibandla kwenza ukuba lezo zinto zingakhohlwakali

ngoba zibalulekile ebandleni. Nakhona esizweni samaZulu izinto eziningi kanye nomlando wabe ugcinwa ezibongweni kanye nasemahubeni ukuze ungakhohlakali futhi ukhunjulwe ngazo zonke izikhathi. Ukuhlabelela ngomlando kwenza wonke umuntu ehlale enogqozi ngaso sonke isikhathi ngoba usuke eyazi imvelaphi yakhe ngenxa yokuthi kuhlatshelwa ngayo ngazo zonke izikhathi uma kunemikhosi kanye namadili athinta isizwe.

4.3.3 IBHAYIBHELI

U- Oosthuizen (1999:58) uthi nakuba u-Isaiah Shembe wabe engafundile kodwa iBhayibheli wabe elazi kakhulu futhi elihlonipha ngoba wabe azi ukuthi liqukethe imfihlakalo kaNkulunkulu. UShembe wayesebenza ngalo iBhayibheli kuzo zonke izindawo azihambayo ikakhulukazi ngoba wabe engumuntu onyamanambana kubefundisi bezimishini, bemzondela ukuthi eyakhe inkolo yehlukile kweyabo.

UMpanza (2003: 62) uthi uShembe ukuqala kwakhe ukubona ibhayibheli empilweni yakhe, walibona lapho ayesebenza khona liphezu kwetafula, intombazane eyabe isebenza naye yabe isimbuza ukuba uyayazi yini le ncwadi ephezu kwetafula kwafunamiseka ukuba uShembe akayazi. Intombazane yabe isimtshela ukuthi leyo ncwadi yabe iphethe imfihlakalo kanye nezindaba zikaNkulunkulu, UShembe kwamthusa lokho ngoba wayesezwe igama elikhuluahlale elizwa ezwini elabe limhlupha. Ingakho-ke izihlabelelo eziningi zikhuluma ngezinto ezenzeka eBhayibhelini. UMpanza ubeka kanje:

Le ntombazane yabe isimazisa ukuthi le ncwadi ephezu kwetafula iphethe izindaba zikaNkulunkulu. Lokho kwamhlupha kakhulu ngoba wabe esecabanga ngezwi elimhluphayo elithi linguNkulunkulu. Wabe esehamba elifuna iBhayibheli waze walithola. UShembe waqala ukuzwa ngoNkulunkulu ngaphambi

kokuzwa ngeBhayibheli, iBhayibheli wabe
eselisebenzisa njengeshoba lokuziphungela lapho
ehlangabezana nezinkinga.

Kuyacace-ke ukuthi umlando womuntu uba nomthelela emsebenzini wakhe. Lapha u-Isaiah Shembe ngaphambi kokuba akhe ibandla lamaNazaretha kutholakala ukuthi wake wangenisa eWeseli lokhu kuyavela ukuthi wabe engumuntu olazi kakhulu iBhayibheli. Lokhu kubonakala ngisho ezihlabelelweni zamaNazaretha eziningi zazo zikhuluma ngalo iBhayibheli kanti zinobuhlobo nalo iBhayibheli. UNTuli (1984: 59) uqhuba uthi:

Ezinkondlweni zesiZulu bukhona ubufakazi bokuthi iBhayibheli linomthelela kuzona. Ngesikhathi kusaqala imfundo, amamishinari abamba elikhulu iqhaza ngoba ayephoqelela ukuthi kufundwe iBhayibheli. Lokhu kuvezwa inqwaba yezindaba zeBhayibheli kanye nongqondongqondo ezinkondlweni zesiZulu. (Hum.)

KuShembe sekungathi ukwehluka kancane ngoba yena imfundiso yeBhayibheli akayitholanga esikoleni kodwa wayezifundela aphinde aholwe yizwi ukuthi uma efuna into ethile akaye eBhayibhelini evule incwadi ethile bese efunda khona. Lokhu kwakwenza ukuthi ngisho amanye amabandla emqulisa amacala bese ephuma phambili ngoba iBhayibheli wabe engatolikelwa ngalo. UMpanza (2003: 38) uthi uShembe noma ebizelwe ecaleni equliswa ngendaba yebandla lakhe, wayeqala ebaube ukuthi ngabe bafuna icala liqulwe ngeBhayibheli noma liqulwe ngomlomo, lokho kwenza kucace ukuthi iBhayibheli wayelithatha njengeshoba lokuziphungela.

Isihlabelelo 34

Kwafika izazi
Ziphuma eMpumalanga,
Zathi uphi lowo
OyiNkosi **yabaJuda.**

Kunjalo namhlanje
Emagqumeni as'Ohlange

Nawe-ke **Bethlehema**
Muzi wakwa Juda,
Awusiye omncinyane
Kunababusi bakwa-Juda.

Lesi sihlabelelo esingenhla siyaqhathanisa umuzi waseKuphakameni kanye nomuzi wakwaJuda lapho okwakuyindawo edelelekile ukuba kungazalwa uMsindisi onguJesu kuyo. NgokweBhayibheli (Mathewu 3: 12) kuyashiwo ukuthi uJesu wabikezelwa yinkanyezi ukuza kwakhe, Izazi zaseMpumalanga zabe seziyilandela leyo nkanyezi. Nangempela wabe esezalwa uJesu waba ngumsindisi nomuzi wakwaJuda wabe usuhlonishwa. Umlayezo ovelayo lapha ukuthi umuzi wakwaJuda ulinganiswa nomuzi waseKuphakameni, yingakho uShembe esebenzise amagquma asoHlange. Lapha amagquma asoHlange asebenze njengophawu lapho umuzi waseKuphakameni otholakala khona. UHlanga lolu okukhulunywa ngalo luseNanda, Indawo yaseNanda isithathwa njengendawo enomlando omkhulu ikakhulukazi esifundazweni sakwaZulu-Natali ngenxa yezinto ezibalulekile emlandweni ezitholakala kule ndawo. Umlayezo ovelayo futhi lapha ukuthi indawo yakwaJuda kwabe kuyindawo ebukelwa phansi kodwa yakhushulwa mhla uMsindisi evela kuyo. UNTuli noMakhambeni (1998: 123) baphawula kanje ngezihlabelelo:

Amahubo kaShembe ayengagcini ngokutusa inkonzo
yamaNazareth kuphela. Kukhona amanye amahubo
ayethula imizwa ebonisa ukungeneliseki
ngokusetshenziswa kobuKristu ngabamhlophe
ukuchitha amasiko akwaZulu. Khona lapho futhi
abuye agqugquzele abansundu ukuthi baziqhenye
ngobuzwe nangenkolo yabo.

Njengoba uNtuli noMakhambeni bechaza ukuthi kwezinye izihlabelelo
uShembe wayekuveza ukuthi abantu abansundu bangazibukeli phansi bethekele
uNkulunkulu wezinye izizwe ikakhulukazi labo abashumayela ivangeli lokuthi
abantu abansundu abashiye amasiko abo ngenxa yenkolo ngoba lokho kwabe
kungukubukela phansi amasiko akobantu. Inkolo yobuNazareth ifaniswa
ncamashi nenkolo yobuKrestu eyafika kwaJuda, Ingakho esihlabelelweni
esingenhla ikhorasi liyasho ukuthi kunjalo namhlanje emagqumeni asoHlange,
lokho kusho ukuthi okwabe kwenzeka ngaleziya zikhathi okukhulunywa ngazo
emlandweni weBhayibheli sekwenzeka kwelakithi kwaZulu namhlanje.

Lanyakaza iJerusalema

Bathi niyayizwa indaba,

Evele phakathi kwethu

Efika nezazi,

Sibutheleni abefundisi

Bahlole imibhalo.

Leli vesi elingenhla liveza ukuthi ababehlala eJerusalema bashayana
ngamakhanda bebabaza indaba eyayifika nezazi yokuthi phakathi kwabo
sekuzalwe uMsindisi. Leli gama **lokunyakaza** lingawulahla umyalezo ngoba
omunye angacabanga ukunyakaza kwezindonga zeJerusalema kanti lapha
kuchazwa ukuvungama kwabantu baseJerusalema bexakwa indaba efika nezazi.

Lapha kunophawu lokuthi abefundisi ibona bodwa ababazi imibhalo ikakhulukazi ethinta ukuzalwa kukaMsindisi. Ingakho kuthiwa akubuthwe abefundisi bezoqinisekisa le nto eshiwo izazi. UMpanza (1993: 25) uthi nakhona lapha oHlange kwabuthana abefundisi bezwa ukufika komuntu okuthiwa wenza izimanga abanye babemvulela amacala kanti abanye abefundisi kanye nabantu abahlakaninphile njengo-J.L. Dube babezisondeza kuye ngoba bembona ukuthi uphethe imfihlakalo yasezulwini bemthanda futhi bemhlonipha ngenxa yezinto azenzayo.

Isihlabelelo 58

Baba wethu osezulwini
Ngisebusweni bakho,
Aliphathwe ngobungcwele
Lelo gama lakho.

Umoya wakho mawuze Nkosi
Ubaphilise abantu bakho.

Lowo owasethembisa wona
NgoJesu Krestu iNkosi,
Wathi awuyikusishiya sodwa
Uyosithumelela umoya oyiNgcwele.

Lesi sihlabelelo sisenawo umthelela kaShembe neBhayibheli ukuthi uShembe wabe enayo imfundiso yeBhayibheli futhi ekholelwa kakhulu kulo, yingakho eze elisebenzisa nasezihlabelelweni. Lesi siveza ukuthi uJesu wathembisa ukuthi abantu uzobashiya nomthokozisi oyohlala nabo kuze kube phakade. Uma kukhulunywa ngomthokozisi kushiwo umuntu oyojabulisa abantu, ahlale nabo uShembe usebenzise igama elithi phakade leli gama liwuphawu lwento engenamkhawulo eyenzeka noma eyokwenzeka kuze kube sekugcineni. Imbongi uma iqamba inkondlo iyacikoza kodwa kwesinye isikhathi ukucikoza

kwayo kugcina sekuwulahla umyalezo wenkondlo ngoba ukukhetha kwayo amagama kungagcina sekudida abalalele noma abafunda inkondlo. Nalapha ezihlabelelweni kukhona amagama asetshenzisiwe adidayo futhi okubonakalayo ukuthi akhona amagama ekade engawasebenzisa esikhundleni salawa. Lapha esihlabelelweni uShembe usebenzise igama elithi ebusweni, omunye umuntu kungamcashela ukuthi uma kukhulunywa ngobuso lapha kushiwo noma kuqondwe ukuthi phambi kukaNkulunkulu. Ubuciko obusetshenziswe enkondlweni yikho okwenza ukuthi inkondlo ibe mnandi futhi ifundise abantu ulimi. Izimbongi izona ezifundisa ulimi ngoba ezinkondlweni kuhlala kunamagama amasha adinga ukuchazwa ukuze azwakale futhi akhe umqondo.

Isihlabelelo 33 stanza 4

Kwezwakala ilizwi
Ekushoneni kwelanga,
Ensimini **yase-Eden**
Ekushoneni kwelanga.
Sewenzeni we-Adam
Sewonakele umhlaba
Izwi lezinyamazane
Ezazihlala **e-Eden**
Lithi maye webaba
Namhla soshonaphi.

Wakhala-ke u-Adam
Esekhishwa esangweni,
Wathi inhliziyo yami inosizi
Ngokwephuma imithetho.
Ngoniswe ngulomfazi
Owanginika yena.

Naso lesi sihlabelelo sikhuluma ngokwenzeka eBhayibhelini lapho kufundiswa khona ngabantu bokuqala emhlabeni. Lapha uShembe ukhuluma ngokona kwalaba bantu ukuthi ukona kwabo kwakhathaza ngisho nezinyamazane ezazihlala ensimini yase-Edeni. Lapha kuze kwasetshenziswa isenza samamuntu esiveza ukuthi izinyamazane zakhathazeka kakhulu ngoba zazilesaba izwi likaNkulunkulu lesi senzamuntu sisebenze kahle ngoba kuyavela ukuthi izinyamazane zakhathazeka kodwa sonke siyazi ukuthi umuntu kuphela okhathazekayo hhayi izilwane.

Lolu cwaningo lwesekelwa injulalwazi yesimiyothikhi, isimiyothikhi igxile kakhulu ezimpawini, njengoba emaningi amagama ayizimpawu ezihlabelelweni zamaNazaretha futhi ezingahunyushwa ngezindlela ezahluahlukene. UThomas (1999: 221) ubeka kanje ngesimiyothikhi:

Zinigi nokho izinkinga ezingadalwa yizimpawu
njengokulahleka komlayezo oqukethwe uphawu
oluthile ngenxa yokuthi izimpawu zingahunyushwa
ngokungefani. (Hum.)

Le ncazelo engenhla iyakucacisa ukuthi nakho ukusebenza kwezimpawu kudinga ukuqikelelwa ngoba izimpawu lezi zingahluka ngokwezindawo kanye nangamasiko abantu. Lokho kusho ukuthi nakuba zikhona izihlabelelo ezinamagama ayizimpawu kodwa lokho akusho ukuthi bonke abantu bangazihumusha ngendlela efanayo ebandleni, ukuhunyushwa kwazo kungaya ngokuthi lithini isiko lalowo muntu kanye nendawo aqhamuka kuyo, lokho sekungadala inkinga ukuthi isihlabelelo sisodwa singahunyushwa ngezindlela ezahluahlukene.

4.3.4 IZIBONGO ZOMDABU

UChiliza (2001) uthi Izibongo zomdabu ziwuhlobo oluthile lwezinkondlo. Izibongo ziwuhlobo oluthize lobugagu obunobunkondlo obusezingeni elithe

thuthu. Lokhu kudalwa indlela okuqanjwe ngayo izibongo zamakhosi ngenxa yokuthi ikhombisa umlando wesizwe saKwaZulu, sisuka ebuncaneni baso siya ebukhulwini baso. Ngaleyo ndlela izibongo zomdabu ziwumsebenzi wesizwe, ziyiqholo negugu elikhulu lesizwe. Kakade, izibongo zikhombisa ukuphakama kwezinga lo msebenzi wobuciko baleso naleso sizwe, lolo nalolo hlanga.

UKhumalo (1993:73) uchaza kanje ngezibongo zomdabu:

Izibongo zomdabu zingumhayo osemzweni
nasesihlokweni solimi lomZulu okanye loMdabu
ngalokho osekumthintile. Ziqhakambisa lokhu okuhle
nakutusayo osekuwele esweni, enhliziyweni
nasengqondweni.

Uma sibheka isihlabelelo 78 siyafakazelana nalokho okuchazwe nguKhumalo encazelweni yakhe engenhla, ukuthi umuntu ongumZulu akayisweli into angahlabelela ngayo. Lokho siyakubona ezihlabelelweni zamaNazaretha lapho uShembe avele wabuka khona imvelo kaNkulunkuu wabe eseqamba isihlabelelo ngayo.

Isihlabelelo 78

Izinkanyezi zokusa
Zidumisa wena;
Nokwenama komkhathi
Kudumisa wena.

Nika mina soni
Uthando lokudumisa;
Ubusuku nemini
Ngikudumise.

Lesi sihlabelelo siveza ukuthi imbongi ingakhuluma noma ibongele noma ingani eyibonayo ngoba ukubonga kusesihlokweni somuntu ongumZulu. Esihlabelelweni esingenhla sibona uShembe wavele wajula wabuka umkhathi wabe eseqamba isihlabelelo ngalokho, ukujula komkhathi kanye nokusemkhathini wakubona kudumisa uNkulunkulu. Lapha sithe lolu cwaningo lwesekelwe yinjulalwazi yezimpawu kanye neyokuxhumana. Kulesi sihlabelelo singasho ukuthi sidlulisa umyalezo wokuthi kumele umuntu abonge into futhi adumise uNkulunkulu ngalokho anakho ngoba kuvela kuye. Siphinde sithole amagama ayizimpawu lapho sibona umkhathi kanye nezinkanyezi ziwuphawu lobukhulu boMdali odale konke okuphansi komthunzi welanga.

Lapha ngikubalulile ukuthi ubunkondlo kanye nezibongo ngeke ukwehlukanise, okukhona emahutsheni kukhona nasezibngweni. Izibongo zakhiwe ngezigameko ezenzeka kanti ngokunjalo nazo izihlabelelo zamaNazaretha zakhiwe ngezigameko ezenzeka kuMqambi wazo wabe esezibhala phansi lezo zigameko ngenhloso yokuba zingalibaleki kodwa zihlale ziyisikhumbuzo sento eyake yenzeka phambilini. Izibongo zomdabu zihlukaniswe imikhakha eminingi eyahlukene. UKhumalo (1993: 78) uthi izibongo zomdabu zihlukene imikhakha eminingi eyahlukene: kukhona izibongo zabantukazana kanye nezibongo zamakhosi.

4.3.4.1 IZIBONGO ZABANTUKAZANA

Izibongo zingacishe zifaniswe nomthandazo obhekiswe kwabangasekho. Izibongo zidumisa ziphinde zituse labo abangasekho futhi ziyindlela yokuxhumanisa abaphilayo nalabo asebenzathonga. UKhumalo (1993: 38) ubeka kanje ngezibongo zabantu-kazana:

Izibongo-ke lezi ziwuhlobo lwendumiso yesizwe sabeNguni, ikakhulukazi emicimbini yesizwe emqoka nengumgogodla wendabuko yaso. Imicimbi efana

nokubekwa kweNkosi, ukubuthwa kwamabutho, izimpi, amacece, imigcagco, amajadu, imemulo, amahlambo, imigangela kanye nemibungazo.

Le ncazelo ifakazisa ukuthi ngokosikompilo lwamaZulu, abangasekho babizwa ngokuthi bangamadlozi. Engathi kuhleze kuxhunyanwa nawo amadlozi ngezibongo ngoba yiwo kanye angabavikeli besizwe. Yibandla leli elihloniphekile nelihlonishwa kakhulu ngoba selinamandla asabekayo, lawo nje okwazi okwangaleyana ewodwa, awayiwa. Amadlozi ayasivikela isizwe ebunzimeni. Okubalulikile futhi ngamahubo ukuthi awumlando noma ngingabeka ngokuthi ayincwadi yesizwe samaZulu ngoba lesi sizwe sabe singakwazi ukuloba izincwadi zibe nomlando wesizwe kodwa ngamahubo nje ewodwa ayequkatha umlando omkhulu wesizwe. Ngokunjalo nakuzo izihlabelelo zamaNazaretha ziningi ezimumethe umlando ojulile webandla lamaNazaretha. UChiliza (2001) uthi amahubo kwaZulu ayincwadi kaZulu uqobo lwayo ngoba aqukethe konke okwenzakala kanye nokuhlabana kukaZulu ngezinto ezithile kanye nokunqoba kwakhe.

Izibongo zithi azifane ncamashi nomthandazo ngoba uma kuyimikhosi eminingi ethinta isizwe noma nje ekhaya kunomsebenzi othile kuqala kushiwo izibongo zasekhaya ngaphambi kokuba kuqale umsebezi;- ngokunjalo nasemikhosini kaZulu kuqala kushiwo izibongo ngaphambi kokuba umkhosi uqale. UChiliza (2001: 56) ubeka kanje:

Okuphawulekayo ngokuthi izibongo zingacishe zifaniswe nomkhuleko ngoba zihlanganisa abangasekho kanye nabaphilayo. Ngaphambi kwalowo nalowo mkhosi imbongi kufanele ibonge amakhosi oselwa. Kumele iqale ngamakhosi

asakhothama ngokulandelana kwawo ize izoma
ngenkosi ebusa ngaleso sikhathi.

Ingakho lapha izibongo zifaniswa nomthandazo ingenxa yokuthi zixhumanisa abaphilayo nalabo abangasekho kanti nawo umthandazo uxhumanisa uNkulunkulu kanye nabantu abasaphila lapha kwamhlaba. Izibongo zibaluleke kakhulu esizweni samaZulu. Ngokunjalo izihlabelelo ebandleni lamaNazaretha zibaluleke kakhulu nazo ziqalisa ziphinde ziphethe yonke imikhosi ebandleni, awukho umkhosi oqala kungahlatshelelwanga isihlabelelo esihambisana nalowo mkhosi. Zona lezi izihlabelelo ziwumthanazo uqobo lwawo kanti futhi ziqukethe umlando webandla.

4.3.4.2 IZIBONGO ZAMAKHOSI

Izibongo zamakhosi zithathwa njengencwadi yomlomo neyomlando wamakhosi kanye nokubunjwa kobukhosi bakwaZulu. Lokho kugqamisa ukuthi azizona izinkondlo eziqhakambisa ukucikozisa ngamakhosi nje kuphela kodwa ziyibhuku lomlando kaZulu. UNtuli kanye noMakhambeni (1998) bakubeka kucace ukuthi izibongo zamakhosi zidingida ngempilo yawo amakhosi kusukela ezalwa kuze kufike esikhathini lapho ethatha ubukhosi. UNtuli noMakhambeni (1998: 68) babeka kanje:

Izibongo zamakhosi ziqala lapho izalwa inkosi,
zithinte ukukhula kwayo ziqhubeke njalo zikhuluma
ngezimpi leyo nkosi ehlabane ngazo. Zikhulume
ngezinto ezenzele isizwe kuze kufike lapho ikhothama
khona.

Uma kukhulunywa ngezibongo kusuke kubhekiswe ezinkondlweni ezinokubonga nokutusa umuntu othile. Zibuye zithinte okuthile empilweni yakhe, ziphawule ngomlando nangozalo lwakhe ngandlela thize. Uma sekungenwa ezibongweni zamakhosi oselwa amadala akwazulu, kuthintwa

ukubusa kwenkosi leyo kuze kuyophawulwa nangobunjalo bayo. UNyembezi (1958: 36) uchaza kanje:

Ziyilanda ebuntwaneni bayo,
ziyiphelekezele ohambeni lwayo
lwasemhlabeni. Zisibalisela ngokubusa
kwayo: zisitshela ngamabutho ayo.

Nakuba zingekho izihlabelelo ezetusa umuntu othile ziveze ubuqhawe bakhe kodwa njengoba uKhumalo (1993: 78) ebalulile ukuthi izibongo ziyindlela yokuxhumana nabangasekho, lapha ezihlabelelweni ziningi ezitusa imisebenzi kumbe ezibonga uNkulunkulu futhi zibabaza ubukhulu bakhe. Lokhu sikubona esihlabelelweni 241.

Isihlabelelo 241

Ngiyabobnga Thixo wami
Ukwabela kwakho,
Lokhu kufa nobumpofu
Kuyisipho sakho.
Wena ofanele ukubongwa
Ngiyakubonga nami,
Mayiguqulwe eyami intando
Ifane nayo eyakho.

Lesi sihlabelelo sibonga uNkulunkulu ngomusa wakhe kanye nakho asabele khona singabantu ngoba wonke umuntu unesipho aphiwe sona. Lesi sihlabelelo sibonga futhi situsa uNkulunkulu ngemisebenzi kanye nezipho azipha abantu emhlabeni.

UChiliza (2001: 35) uthi izibongo ziwumsebenzi wobuciko oqondene nokugqamisa ubukhulu benkosi esizweni sayo. Izibongo zenkosi zihaywa

yimbongi yenkosi, okuyiyona ethamunda umlando wesizwe nenkosi yaso. Kuyacaca ukuthi ezibongweni ingede ivamise ukubeka obala imizwa, imizwelo nezimvo zesizwe ngenkosi yaso. UChiliza (2001:35) phakathi kwezinto aziphawilayo kuvela lokhu ngezibongo:

Ziukethe zonke izigigaba, izehlo nezehlakaIo
ngokwelamana kwazo nokubelethana kwazo
zaleso sizwe. Zonke lezi zigemegeme
zelukwa ziphothwe ngobunono, ubunzenene,
ngesineke nesinwe yimbongi yalelo nalelo
Zulu eliphezulu, awoMlibo waboselwa phela.
Lezi zenzo zichumisa ziqhakambise
ubuqhawe, ukuhlabana, ubuhlakani, ubugugu,
ukunqoba kwaleyo Nkosi kanye nesizwe.

Okuphawulekayo ngezibongo zomdabu ukuthu zitusa lowo muntu obongwayo, kungaba umuntu othile owenze isenzo noma ubuqhawe obuthile kodwa nje owenze izinto ezinhle esizweni. Okubonakalayo futhi ukuthi akubongwa lonke uhlobo lwabantu kodwa kubongwa labo abavelele ngezinto ezinhle kuphela. Uma umuntu esehambile emhlabeni uma eshiye ngemuva izibongo zakhe akakhohlakali uhlezi ebongelwa ngenxa yokuthi wenza isenzo sobuqhawe, lokho kwenza ukuthi nalapho ekhona aqalaze emuva ebone ngoba usuke ekhunjulwa ngezinto azenza esaphila.

Lapha kulolu cwaningo lwezihlabelelo zamaNazareth zefuze zona izibongo nakuba zona zingagxilile ekudingideni iqhawe elithile kodwa zidingida izinkinga ezibhekene noma ezabe zikhungethe ibandla esikhathini esiphambili, kanti ezinye zidingida ngesizwe samaZulu kanye nobudlelwano baso nebandla lamaNazareth. Eziningi ngezokudumisa ubukhulu bukaNkulunkulu owadala

izulu nomhlaba. Sithe eziningi zazo zidumisa uNkulunkulu, lokhu kusho ukuthi iqhawe elibongwayo ezihlabelelweni zamaNazaretha nguNkulunkulu. Nasi sihabelelo 234 naso siqukethe amazwi abonga kuNkulunkulu.

Isihlabelelo 234

Wena ufanele ukubongwa
Ngiyakubonga nami;
Lona udumo lungu-lwakho
Emhlabeni wonke.

Akekho umuntu owetuswayo noma odunyiswayo ngaphandle kobuqhawe obuthile abenzile. Lesi sihlabelelo sibonga futhi sidumisa uMdali ngemisebenzi ayenzela abantu ngezikhathi zonke. Emhlabeni sikholelwa ukuthi impilo siyiphiwa nguNkulunkulu lokho kusho ukuthi uma engasafuni yena ukuthi uphile ungafa noma yinini, kodwa ngomusa wakhe abantu bayaphila, lokho nje kukodwa kumele ukususwa nokudunyiswa. Umyalezo oqukethe yilesi sihlabelelo owokuthi kumele sibonge ngezikhathi zonke ngoba ukuphila kwethu kungumusa esiwuphiwe nguMdali.

4.4 IZIFENQO NJENGESU LOBUNKONDLO

Izifenko ziwolunye lwezimo zokukhuluma, uma kunkhulunywa ngezifenko kusuke kukhulunya ngesimo sokukhuluma esinethisa ulimi silwenze lucebe. Ngisho uma inkulamo inezifenko izwakala kahle lapho okhulumayo ethula inkulamo ethile. UKhathi (2002:41) ubeka kanje ngezifenko:

Izifenko kungaba igama noma ibinza lamagama asetshenziswayo kodwa kakusiyona indlela ejwayelekile okusetshenziswa ngayo noma incazelo ejwayelekile eqondiwe. Inhloso enkulu ukuhlobisa

ulimi lombhali noma isikhulumi. Izifenko zenza umsebenzi omkhulu wokuthinta izinzwa zolalele.

Izifenko zenza ukuthi inkulumo ibe nomsoco futhi izwakale kamnandi kwabalalele. Kanti futhi izifenko zinokugcizelela okuthile okwenza ukuthi umqondo owedluliswa yigama ucace uthi bha ngenxa yokusetshenziswa kwesifenko. Bangingi abacwaningi abacwaninge ngokubaluleka kwezifenko kanye nomsebenzi wazo eziwenza enkulumeni noma ezinkondlweni. UPollard (1994: 34) ubeka kanje ngezifenko:

Isifenko igama noma ibinza elibalulekile elinomthelela enkulumeni. (Hum.)

Okubalulekile ukuthi izifenko zisebenza zenze inkulumo noma inkondlo izwakale kahle ngoba ukusetshenziswa kwezifenko kuba nomthelela omkhulu enkondlweni, ngoba ziwulimi olunothisa inkulumo, ezinye zazo ziyaqhathanisa, ezinye ziyangathekisa kanti ezinye zifanisa izinto ezahlukene kakhulu kodwa zifaniswe ngenxa yokwenza kwazo okuthi akucishe kufana.

4.4.1 ISIFANISO

Lapha kusuke kufaniswa into nenye into. Lezi zinto zisuke zehlukene kodwa zinokufana okuthile. Into okusuke kufaniswa nayo ivame ukuba ngcono kunalena eqhathaniswa nayo UKheswa noMthiyane, (1993) Kulezi zihlabelelo zamaNazareth zikhona izihlabelelo eziqukethe idlanzana lezifaniso. UMakhaye (2008: 38) usichaza kanjena isifaniso:

Lapha sisuke siqhathanisa izinto ezimbili ezingefani ngokuphelele, kodwa nokho kube kukhona okuthile okutholaka kuzo zombili. Uma siqhathanisa ngale ndlela siyaye sisebenzise indlela amagama noma

izakhi njengalezi njenga-, nganga-, kuna-, fana na-,
kuhle kwe-, okwe, njalonjalo.

Nasesihlabelelweni esilandelayo sikhona isibonelo sesifaniso. Lokhu okushiwo nguMakhaye kuyavela esihlabelelweni 101.

Isihlabelelo 101

Kufukamele wena Nkosi
Lokhu kuPhakama,
Njenge-sikhukhukazi
Sithanda abantwana baso.

Kuleli vesi elingenhla liveza esinye isifenko esibizwa ngokuthi isifaniso. UKheswa noMthiyane (1993: 28) Isifaniso basichaza kanje:

Isifaniso sona sithi asifane nesingathekiso kodwa sona siqhathanisa izinto ezimbili ngokusebenzisa izakhi zaso, kuhle kwe; okwe, njenge, sengathi, njll.

UKhumalo (1993:58) uthi zonke izifenko zingumongo wobunkondlo. Isifengqo sisho ukusetshenziswa kwegama, noma sisho ukukhuluma ngendlela engajwayelekile. Le ndlela ayifani naleyo esiyejwayele ukuze inikeze umqondo othe ukwahluka kancane:

Imbongi ibhekeke ukwazi ukukhethela ngolozolo lolimi, into eyehla esiphundu. Imele ekwalukeni kwayo imicabango ngamazwi, inandise, inokondise, icikoze ngolimi olunotho nolucebe okwezaqheqhe zegula lamasi ethole.

Ukusetshenziswa ngendlela efanele kwezifenko kuyisidingo esisemqoka ezinkondlweni. Izifenko ziyizimbali ezihlobise umumo nesimo senkondlo. Uma

izifenkozisetshenziswe ngobuhlakani, zinganezezela umfutho kanye nobuhle enkondlweni. Izifenko zakha imifanekisomqondo kubahayi, Abalaleli nakubahluzi. Kuyenzeka izifenko zisetshenziswe ukuveza noma ukugcizelela umoya othile.

Kuleli vesi kukhona isifaniso esifanisa uThixo nesikhukhukazi, Sigcizelela ukuthi uNkukunkulu akabayekeleli abantu ezinkingeni ngoba uyabathanda. Isikhukhukazi kuthi uma kuqhamuka uheshane sigijime siye ematshweleni aso ngenhloso yokuwavikela. Nalapha uNkulunkulu wenza okufanayo nesikhukhukazi. Lapha uShembe ukhethe igama lokufukamela, uma ufukamele usuke uvikela, Lapha uShembe ukhethe ukusebenzisa igama kokufukamela ngoba lona liveza kahle uphawu ngoba abantu bonke bayasazi isikhukhukazi. Ukuba usebenzise mhlawumbe isihlangu njengophawu lokuvikela bewungeke ufinyelele kahle kubantu ngenxa yokuthi abanye abantu abalazi bonke ihawu ngoba abanye bazalwe ihawu lingekho emakubo kodwa isikhukhukazi siwuphawu lokuphepha. Isikhukhukazi siluveza kahle uphawu lokuphepha kanye nothando ngoba sona sincamela ukuthi kulimale sona kodwa kusinde amatshwele aso.

Kungenzeka futhi indlela okufaniswe ngayo ingahambisani nokuqondiwe omunye engathi isikhukhukazi asifukameli amatshwele esinye isikhukhukazi kodwa isikhukhukazi sifukamela kuphela amatshwele aso, Kuphela lokho kungaletha umlayezo wokuthi umuzi waseKuphakameni ufukamela kuphela amaNazaretha. Kodwa eqinisweni umuzi waseKuphakameni ufukamela wonke umuntu. UDLamini (1999) uke wabeka wathi ukudlulisa umyalezo kuyinto ebucayi ngoba awufinyeleli ngendlela efanayo kubantu. Umlayezo kuyenzeka uduke noma ufike ngezindlela ezahlukene kubantu futhi nabo bawuhumushe ngokwahlukana.

Isihlabelelo 106

Thixo Nkosi yamakhosi
Sibheke ngomsa wakho
Thina bampofana bakho,
Wena wembethe uKuphakama
Njenge-ngubo.

Nakuso lesi sihlabelelo kusasetshenziswe isifenzo esifanayo lapha ufaniswa khona uNkulunkulu nengubo. Lokhu kusho ukuthi uma uzinikelile waphinde wanikela impilo yakho kuNkulunkulu uyafudumala uphile kahle ngoba usuke ubhekwe nguye ngezikhathi zonke futhi usuke uzazi ukuthi uvikelekile ngezikhathi zonke. Lapha kungaba nombuzo wokuthi ngabe iNkosi embethe uKuphakama noma uKuphakama okwembethe iNkosi, kanti komunye kungavela izinhlobo zezingubo ezahlukeni omunye engacabanga ingubo yokugqoka noma ingubo yokulala kodwa noma iluphi uhlobo lwengubo olungagqokwa umuntu lonke lunophawu lokufudumala. Umlayezo oledwa igama lengubo ukuthi ingubo ingenza umuntu afudumale noma enethezeke, uma umuntu engagqokile kunamakhaza uwazwela kakhulu amakhaza futhi uyagodola.

Igama elisetshenziswe esihlabeleweni esingenhla elithi Nkosi yamakhosi lakha isithombemagama engqondweni futhi siwuphawu lokuthi uShembe uyinkosi yamakhosi ngenxa yokuthi mhla akha ibandla lamaNazareth wayeqala ngokukhonza emakhosini acele indawo yokusontela, emva kwalokho amakhosi ayemlandela akhonze ebandleni lakhe futhi akhothame kuye ingakho wabe eseba yinkosi yamanye amakhosi.

Isihlabelelo 203

Wonke amaNazareth,
Makabe munye
Abe **njenge-bumba** likasimende

Nalapha esihlabelelweni esingenhla kufaniswa amaNazaretha amoya munye nebumba likasimende. Lapha uShembe wayeluleka amaNazaretha ukuba athandane futhi ahlale endawonye ngezikhathi zonke. Uma kukhulunywa ngebumba lika-simende kusuke kushiwo into engahlukani edinga ukuhlukaniswa ngezando ishaywe ukuze ihlukane;- noShembe uhlanganisa amaNazaretha ukuthi awabe munye afane nalo ibumba likasimende. Ukusetshenziswa kwegama likasimende kuwuphawu lwento eqinile kodwa lapha kulesi sihlabelelo uShembe ukhethe ibumba lika-simende ngenhloso yokudlulisa umlayezo wobumbano oluqinile olungamelana nazo zonke izimo ezingafika zifune ukuzamazamisa ibandla. Ubumba lukasimende luqine ngendlela emangalisayo ngisho ungalushaya phansi aluhlukani ngenxa yokuthi usimende uhlanganisa into ingehlukani. Usebenzise isifaniso samaNazaretha nobumba luka-simende.

Isihlabelelo 183

Lalela Zulu

Lalela abantu bengiphethe

Ngezwe lethu

Siyazizwa izizwe zivungama

Zivungama ngawe

Njengezinyoni

Sisho izinyoni sisho amahloko hloko

Acekezele insimu kaDingane no-Senzangakhona

Ayiqedile mam!

Sizwa ngoMnyayiza

Ka-Ndabuko.

Lapha kuvela ukuthi uShembe wayekhuluma ngokucindezeleka kwabantu abamnyama ezweni labo, Kodwa lapha kusetshenziswe ubunkondlo ukuze kungazwakali ukuthi wayeveza ukungagculiseki noma wayekhalaza. Kuze kwasetshenziswa izinyoni esikhundleni sabantu.

Lapha imbongi isebenzise isifaniso ukuze iqhathanise abantu nezinyoni, ekuqhathaniseni kwayo isebenzise igama elithi “zivungama” uma kuthiwa kuyavungaywa kusuke kuchazwa ukuthi kunokuxokozela ngenxa yesimo esithile esingagculisi. Lapha abantu abamnyama babehlukunyezwa kuliwa nabo bedunwa izwe labo ngabamhlophe, Ukuthula kwakungekho ingakho uShembe eze efanisa ngezinyoni ngoba isihlahla esinezinyoni usizwa ukude le ngenxa yomsindo nokuxokozela kwazo.

4.4.2 ISINGATHEKISO

Isingathekiso naso singesinye sezifenko ezitholakala kakhulu ezinkondlweni. Esingathekisweni kusuke kuqhathaniswa izinto ezimbili noma ngaphezulu, bese kuthi eyodwa yazo ibizwe ngalena eqhathaniswa nayo. UKhathi (2002: 28) ubeka kanje ngesingathekiso:

Lolu wuhlobo lokuqhathanisa kodwa olungasebenzisi izakhi zokuqhathanisa njengesifaniso. Lapha ekungathekiseni into simane siyibize ngaleyo esiyifanisa nayo okukhomba ukuthi ziyafana nse.

Ziningi izifenko ezisetshenziswa ezinkondlweni, naso isingathekiso sijwayeleke kakhulu. Nalapha ezihlabelelweni zamaNazareth isingathekiso sisetshenziswe kakhulu, ukusetshenziswa kwaso siqhathanisa izinto eziningi ezahlukenene.

UMakhaya (2008: 42) naye uchaza isingatheiso uthi:

Naso isingathekiso sinokuqhathanisa okubili okungefana, kodwa esingathekisweni azisetshenziswa

izakhi namagama okuqhathanisa. Esikhundleni sokuba kuthiwe into yokuqala ifana neyesibili kuvele kuthiwe into yokuqala ingeyesibili. (Hum.)

USandler, Hayllar noPowell (1986: 102) basichaza kanje isingathekiso:

Isingathekiso siveza kangcono kunokuqhathanisa. Esikhundleni sokuthi uthi asicabange into ifana nenye into, ungathi asicabange into ingenye into-. (Hum.)

Njengaso isifaniso, isingathekiso naso siyisifenqo esifanisa izinto ezimbili eziqhathaniswayo kufanele kube ngezingafani. Kumele zibe nophawu olulodwa noma ezimbili ezifanayo. Nokho-ke isingathekiso sehlukile esifanisweni ngokuthi sona asizisebenzisi izakhi zokuqhathanisa.

Isihlabelelo179

Thixo ulilanga lethu

Khanya phezu kwethu sonke,
I'ndlela zakho aziqedwa
Zokuthanda kwakho umuntu.

Khanya kimi nginosizi
Inhliziyo yami ikude nawe,
Buyisana nayo Sokhanyiso,
Zogotshwa nguwe zonke.

Ilanga lokukhanya nguwe

Ikhanyisele wena Nkosi
Inhliziyo yami yedukile
Zonke izinhliziyi ziyosongwa nguwe.

Lapha kuqhathaiswa iNkosi yamaNazaretha noNkulunkulu onguMdal weZulu nomhlaba. Lesi sihlabelelo okuqaphelekayo ukuthi umugqa wokuqala esitanzeni uba nesingathekiso. Lapha kuqhathaniswa uNkulunkulu nelanga. Ilanga likhanisela abantu bonke emhlabeni, alikhethi noma ngabe uyakholwa noma awukholwa kodwa liyakukhanyisela, ngokunjalo noNkulunkulu usiza bonke abantu futhi ubathanda bonke ngoba bayizidalwa zakhe. Lesi singathekiso siveza lowo mqondo wobumqoka bukaNkulunkulu emhlabeni kanye nothando lwakhe. Abanosizi uNkulunkulu uyabaduduza luphele usizi kanye nabadabukile ezinhliziyweni uThixo uyabakhulula ngoba yena uyilanga elikhanyisela wonke umuntu.

Isihlabelelo 84

Kanti muhle kangaka
UNkulunkulu wethu;
Muhle nanxa esukuma
Echoboza izitha zethu .
Aman, Amen, Amen

Asisukume isilo sethu
Sibheke ngeso laso,
Nazi nazo izitha zethu
Zimi phambi kwethu.
Amen, Amen, Amen

Lasukake nezulu
Laduma kakhulu impela
Lazidla lazichitha zonke
Lezo zitha zethu.
Amen, Amen, Amen

Kulesi sihlabelelo sisevezela ubuhle, uma kukhulunywa ngobuhle akubhekwa nje ingaphandle, yebo inkosi yamaNazareth yinhle kakhulu, kodwa kungenzeka lobuhle kungabi ubuhle bomzimba kodwa ngisho umoya kaShembe uqobo lwawo muhle. Lokhu kuvela ekuhlukunyezweni kwakhe abezinkonzo; akukho lapho wake waphindisela khona kodwa ebe enawo amandla okulwa ngenxa yokuthi nabantu ayebahola babebaningi benele futhi ukuthi bengazilwela kodwa akakwenzanga lokho wayelwa ngezwi nje kuphela, lokho kungakhombisa ubuhle bakhe. Khona kulesi sihlabelelo kungenza omunye abuze ukuthi kaze iNkosi lapha yabe ikhuluma ngabuphi ubuhle ngoba nomunye engathi uma esizwa lesi sihlabelelo bese elindela ukuthi kuzovezwa ukuthi ibuphi lobu buhle okukhulunywa ngakho kodwa athole ukuthi size siphile kungabalulwanga ubuhle benkosi yamaNazareth. Ngaleyo ndlela lesi sihlabelelo singasho ukuthi umyalezo esiwudlulisayo awugcwele noma awuphelele.

Kodwa okugqamayo ukusetshenziswa kwamagama anophawu kanye nagqamisa umnyalezo waso lesi sihlabelelo. Lapha kusetshenziswe igama lokuchoboza esikhundleni segama elithi ukulwa nokushaya, uma kuthiwa into iyachotshozwa kusuke kushiwo ukuthi akuyona into enzima kangako kodwa kusho ukuthi uyiqede kalula noma uyishaye kalula ngenxa yamandla onawo. Lesi sihlabelelo sidlulisa umlayezo wokuthi uShembe ubenamandla okuchoboza izitha zebandla lamaNazareth. Lokhu futhi bekumenza abe muhle noma eselwa nezitha ngoba bekuyinto elula ukuyenza.

Isihlabelelo 153

Nanti ilizwi lomemo
Liyamema bonke abantu.
Alikhethi noma munye

Liya mema bonke abantu

Abansundu nabamhlophe

Libamema kwana njalo;

Alikhethi noma munye

Liya mema bonke abantu.

Igama lokumema lisho ukubiza kodwa ngendlela enenhlonipho kanye nencengayo Lesi sihlabebelo saqanjwa ngumholi wokuqala webandla lamaNazaretha iNkosi u-Isaiah Shembe, umehluko phakathi kwamakhosi ebandla ukuthi ahola ibandla ngezikhathi ezahlukene kakhulu. Uma sifunda lesi sihlabelelo esingenhla siyakuveza ukuthi ibandla lalisesesigabeni salo sokuqala lokho sikubona ngamagama asetshenziswe kuso. Kusetshenziswe amagama ancengayo lapho uShembe wabe esaphemba ibandla emema abantu ukuthi beze eKuphakameni.

Umlayezo engingasho ngithi udluliswa yileli binzana lamagama “abansundu nabamhlophe” ngingasho ukuthi wayesho abahluphekayo kanye nababusayo ngoba ngaleso sikhathi kwakungandile ukuthi abantu abamhlophe babe nobuhlobo obuqondile nabantu abamnyama futhi kwakungelula ukuba bahlanganyele nabo ezindaweni zokukhonzela, nakuba kwakwenzeka kodwa kwakungeyona into eyinsakavukela. Lingabiza amakhosi kanye nabantukazana ukuba beze eKuphakameni, lokhu kusebenzisa la magama aphikisanayo kusho ukuthi kumenywa lonke uhlobo lomuntu alikhethi noma munye. Izingane nabadala bayamenywa.

4.4.3 UPHAWU

Izinto eziningi lapha phansi komthunzi welanga ziqukethe izimpawu. Kwesinye isikhathi uthi wenza into uzwe sekuthiwa leyo nto inencazelo ethile. Kungaba indlela yokugqoka, kungaba indlela umuntu ahamba ngayo noma

kube isemigwaqweni. Lezi zimpawu zidlulisa imiyalezo eyahlukahlukene ngoba uma ubona lolo phawu olusho leyo nto kufanele wenze lokhu okushiwo yizimpawu. Impilo ingaba nzima kakhulu ngaphandle kwezimpawu. UBigelow (1976: 64) yena uyichaza kanje -simiyothikhi:

Isimiyothikhi ibheka izimpawu ezivezwa yizinto, uphawu olumele enye into embhalweni. Ungathola into isetshenziswe ukumela enye into noma esinye isimo, isibonelo kungaba isifaniso sejuba njengophawu loxolo; isiphambano siwuphawu lwenkolo yobuKristu. (Hum.)

Lapha kukhulunywa ngezimpawu ezingasho into ethile noma uphawu lumele amagama athile. Izimpawu zisebenze kakhulu lapha ezihlabelweni zamaNazaretha. Izimpawu lezi azigcini nje kuphela ngokumela izinto ezithile ezingabonakali kodwa ziphinde ziqukathe umlayezo obalulekile odingwa ngabantu. Lokhu uMncube (2006: 35) ukubeka kanje:

Umbhali engabona ukuhambisana kophawu nencazelo yakhona kodwa kungaba yinkinga kubafundi ukuthi bayibone incazelo yophawu. Yingakho izimpawu zaziwa ngokuthi zinezincazelo eziningi.

Kodwa okuhluphayo ngezimpawu ukuthi zingehlukana ngokwezindawo, uphawu olulodwa lungahunyushwa ngezindlela ezahlukene kubantu bezindawo ezahlukene. Kwesinye isikhathi izimpawu enkondlweni ezingasetshenziswa imbongi zingaba nakho ukuthikazisa umlayezo uma imbongi isebenzise into engadida abantu. Enkondlweni kungaba nophawu olungahunyushwa ngezindlela ezahlukene ngoba izimpawu zihunyushwa ngokwehlukana, noma yona imbongi uqobo lwayo ingakwazi kahle ukusebenzisa lolo phawu bese

kugcina sewungasazwakalanga umyalezo oqukethwe yinkondlo ngenxa yokulahleka kwencazelo noma komyalezo. Lapha ezihlabelelweni zingahlukaniswa kaningana izimpawu; kukhona ezosizi, ezokuvikeleka kanye nezenhlanzeko.

4.4.3.1 IZIMPAWU EZISHO UKUVIKELELA.

Uphawu kusuke kuyigama elijwayelekile futhi nencazelo yalo yaziwa kodwa uthole ukuthi limele into ethile, ikakhulukazi ezinkondlwen izimbongi ziyakwazi ukwenza igama elijwayelekile lube uphawu lwento ethile. Nakuzo izihlabelelo zamaNazareth kunamagama amaningi asebenze njengezimpawu. La magama asetshenziswe ngumsunguli webandla lamaNazareth ayaziwa kodwa uma sewujula uwabukisisa kahle futhi ulandela nomlando walo ibandla kuyavela ukuthi wona ayizimpawu futhi amele izigameko ezithile.

Isihlabelelo 101

Lukhozi olunamaphiko

Phakamisa iphiko lakho,

Singene sizifihle kuwe

Dwala labadala.

Sikhukhukazi esihle Simi

phambi kwakho, Akusiyo

iJerusalema kuphela

Owayithandayo.

Ukuphepha kuyinto esemqoka. Ziningi izizathu ezingenza umuntu adinge ukuphepha kanye nokuvikeleka, Umuntu angadinga ukuphepha ezitheni zakhe uma zimhlupha njengalokho kuvela lapha esihlabelelweni kufaniswa ukhozi kanye noNkulunkulu, Kuze kuthiwa akafake abantu ngaphansi kwephiko lakhe.

Lokhu kuveza ukuthi uNkulunkulu unezindlela zakhe zokufihla umuntu ezitheni zakhe kanye nakusathane uqobo angamfumani.

Isihlabelelo 3

Nkosi Nkosi bubusise

LobuNazareth;

Izitha zabo,

Zingabuvukeli.

Vuka vuka wena Nkosi

Mabulelwe nguwe;

Uze uhambe phambi kwabo

Zingabuvukeli.

Noma siya **entabeni**

Owasikhethela yona

Ethiwa iNhlankakazi,

Bungakhubeki.

Njengoba kubekiwe ekuqaleni ukuthi kwesinye isikhathi la magama ayizimpawu ahlobene kakhulu nomlando webandla kanye nezigameko ezenzeka kulo ibandla lamaNazareth. Lesi sihlabelelo sicela ukuba iNkosi ibusise+ ibandla futhi iliikele ezitheni zalo. Uma kukhulunywa ngezitha zebandla kusuke kushiwo abahluphi balo kanye namadimoni afuna ukulichitha. Leli gama liwuphawu lokuphepha. Igama lentaba lapha liwuphawu lokuphepha ngoba uma umuntu efuna ukucasha uya entabeni ukuze aphephe ezitheni zakhe. Leli gama futhi lingedlulisa umyalezo wokuthi amaNazareth uma eya eNtabeni yaseNhlankakazi asuke engaphephile ingakho lapha behlabelela bencenga ukuba bavikeleke ohambeni lwabo oluya eNhlankakazi.

UNtuli noMakhambeni (1998: 125) baveza ukuthi kulesi sihlabelelo esingenhla kucelwa ukuthi ibandla liphile liqhubeke njalo futhi uNklunkulu alivikele ezitheni zalo kanye nakubahlaseli balo. UNtuli noMakhambeni (1998: 125) babeka kanje:

Kulesi sihlabelelo esingenhla kucelwa inkonzo ukuphila ingawi yize izitha ziyihlasela. Amazwi aleli hubo ahlukile emaculweni amasonto amaKrestu akhuluma ngezulu elizayo njengoba kushumayela izithunywa zenkolo.

Amagama asetshenziswe lapha adlulisa umyalezo omningi kakhulu. Sisho ukuthi izitha zamaNazareth zingabatholi bese zibenza izinto ezimbi. Lokhu futhi kwedlulisa umyalezo noma kukhombisa ukuthi ibandla lamaNazareth labe linezitha kakhulu ezazingabavukela endleleni zibaphazamise ohambeni lwabo bese ingafezeki inhloso yokuya entabeni. Nasi isihlabelelo 37 esiveza intaba njengophawu lokuvikeleka:

Isihlabelelo 37

Wabavikela ezitheni zabo

Ngamakhosi anamandla,

Umusa wakhe

Uhlezi phakade

Ngokuba elungile.

Wabakhuphula ngengalo enamandla

Entabeni yaseNhlankazi

Umusa wakhe

Uhlezi phakade

Ngokuba elungile.

Lesi sihlabelelo siveza ukubaluleka kwentaba eyingcwele iNhlangakazi. Nakuba kusetshenziswe igama entabeni, leli gama livela kaningi ezihlabelelweni zebandla lamaNazareth njengoba kuke kwachazwa ngalo, kepha kulesi sihlabelelo lingaveza okwehlukile futhi. Lapha leli gama lentaba lisho ukuphumelela emva kobunzima umuntu angahlangabezana nabo. Uma kuyiwa entabeni iNhlangakazi kufuneka umfutho kanye namandla ngoba abanye abantu bagcina bengasaphumelelanga ukufika ngezinyawo njengesifiso sabo kodwa bagcine begibele izimoto ngenxa yokuphelelwa amandla, kodwa kulesi sihlabelelo sithola leli gama liwuphawu lokunqoba kanye nokuphumelela ngenxa yamandla uNkulunkulu awanika abantu ukuze bezithole sebeqombole intaba baze bafikaphezulu esicongweni sayo.

UMnqayi (2010) uthi ukuya entabeni iNhlangakazi kudinga umuntu onamandla ngoba uhambo lwakhona alulula futhi ngeke uzihambe wena kodwa udinga amandla owaphiwa uMdali kanye nabakini. Lokhu kuyiqiniso ngoba ziningi izinto ohlangabezana nazo uma kuyiwa entabeni, eziningi zalezo zinto ziyaluphazamisa uhambo lomuntu. UMnqayi (2010: 28) ubeka kanje:

Lesi sihlabelelo siwumthandazo othandazwa uma kuyiwa noma kubuywa entabeni iNhlangakazi. Sihlatshelwa ukucela kuMdali ukuba bonke abantu balotshwe ohambeni ukuze kuthi uma sekwenziwa imikhosi yentaba umuntu nomuntu alotshwe encwadini yokuphila.

Lesi sihlabelelo sinomlayezo esiwulethayo. Okuqaphelekayo ukuthi akulula ukuthi umuntu ongalazi ibandla lamaNazareth awuthole ngokuphelele umlayezo oqukethwe yilesi sihlabelelo ngoba asiqondakali uma ungenalo ulwazi olunzulu ngebandla. Lesi sihlabelelo sibalula ukubaluleka kwamakhosi ebandleni lamaNazareth; Ayikho into eyenzeka ebandleni ingethulwanga

emakhosini aphethe izwe. Lapha kubongwa uNkulunkulu ngokuba avikele ibandla kuze kuphele unyaka njengoba kuyiwa entabeni njalo ngenyanga yokuqala enyakeni. Isihlabelelo esilandelayo siyisibonelo.

Isihlabelelo

Ziboshwa wozani,
Livulweni ngubani
Ubani ovula lelo **sango**
Elalivaliwe nguye uMkhululi
Walezo **ziboshwa**.

Lapha kunamagama ayizimpawu kanti futhi lesi sihlabelelo sidlulisa umyalezo omkhulu kumuntu osilalele. Lesi sihlabelelo saziwa ngokuthi sahlatshelelwa yiziboshwa ezakhishwa uShembe eboshiwe ejele kodwa yena wabe esevula izikhiye zejele ngezandla kwavuleka yonke iminyango. Ngaphezu kwalokho lesi sihlabelelo singadlulisa umyalezo wokuthi abantu abamnyama sebengenza noma yini ngoba manje sebekhululekile, Ukuvuleka kwamasango kuwuphawu lokukhululeka olusho ukuthi ayisekho into onqatshelwe ukuyenza. Isiboshwa akuyena umuntu oboshwe ejele ofakwa ozankosi kuphela kodwa uyaba yisiboshwa nje ukhona ngaphandle kodwa uma unqatshelwe noma ungavumelekile ukwenza into uyefana nesiboshwa ngoba kunezinto ongazenzi.

4.4.3.2 IZIMPAWU ZOSIZI

Lapha ezihlabelelweni kukhona amagama anezimpawu ezikhombisa ukuthi ibandla lamaNazaretha lalingahlalisekile kahle, manje lokho sekuvezwe ezihlabelelweni ukuzo kube ivuso futhi nabantu bakwazi. Kwezinye igama elithi ihlane lisho indawo ephephile kanti kwezinye lisho ukuthi abantu babegcwele izintaba ngenxa yokuhlushwa yizimpi kanye nokuhlupheka. Isihlabelelo 208 siyakuveza lokho. Nasi isihlabelelo 208 esiveza uphawu losizi:

Isihlabelelo 208

Thabani, thabani

Bufikile ubuNazaretha.

Thabani, thabani

Izizwe **zosinda**

Ebezihlakazekile

Zizula **emahlane**

Ngezwi lakho.

Lapha kukhulunywa ngokujabula phela uShembe wabe eyimbongi ingakho uma sibheka izihlabelelo wabe ewakhetha kahle amagama ayewasebenzisa. Ukufika kobuNazaretha kwakuthokozisa abantu. Uma kukhulunywa ngehlane kusuke kushiwo indawo enezihlahla futhi eyisithe. Ihlane nentaba yinto efanayo, ihlane indawo engenabantu kanti endle indawo engakhiwe muntu kodwa kukhona izihlahla nezilwane. Inkolo yobuNazaretha yafika ngesikhathi kuliwa futhi ezinye izimpi ezinkulu zifike isikhona, ngaleso sikhathi abantu babelala emahlane ngenhloso yokuziphephisa ezimpini ezabe zikhona. Nakhona lapha kulesi sihlabelelo igama lehlane liwuphawu lokuphepha, uma kuyizimpi abantu bahlala ezintabeni ngoba besaba ukuhlaselwa emakhaya. Bahlala nemindeni yabo kanye nezimpahla zabo ukuze bengatholakali. Lapha igama elithi ehlane liveza umqondo ohlukile kakhulu. Lapha ihlane lidlulisa umyalezo wokuthi abantu babehlupheka abanye belala ezintabeni ngenxa yezimpi ezazigcwele ezindaweni kubangwa izwe. Abantu babengahlalisene kahle kubangwa izindawo zokuhlala futhi nabantu bengahlalisene kahle ngokwemibangazwe. Kuningi okwakhulupha abantu ngaleso sikhathi, ingakho ngenhla ngike ngakubalula ukuthi yonke into eyabe yenzeka ezweni yabe imthinta kakhulu uShembe futhi elwa impi kamoya ukuze konke noma zonke izinkinga ezibhekene nabantu ziphele. Isihlabelelo somthandazo weSabatha siyaveza ukuthi abantu babehlupheka benosizi bezula ezntabeni.

Isihlabelelo somthandazo weSabatha 1v

Bazula ehlane

Nasezintabeni,

Ngokuba umusa wakhe

Uhlezi phakade.

Nakhona lapha leli gama lentaba liwuphawu lokuphepha, Ngesikhathi sobandlululo abantu abamnyama babengavumelekile ukuba bahambe noma ngabe ilaphi kodwa kwakunemingcele lapho kwakungafanele bangene khona. Ezindaweni ezisemakhaya babehamba ezintabeni bebhaca ngenxa yokucashela abamhlophe ukuba bengababoni benqamula ezinkambini zabo. Naso lesi sihlabelelo sisebenzise igama lehlane nentaba kodwa uma ubuka leli gama kulesi sihlabelelo ledlulisa umlayezo owehlukile. Lapha leli gama lithi bazula ehlane nasezintabeni. Uma abantu bezula basuke behluphekile ngenxa yesimo esithile. Lapha abantu babezula ezintabeni ngenxa yokuhlupheka behamba bezama usizo izinkalo zonke.

4.4.3.3 IZIMPAWU ZOKUHLAMBULUKA (INHLANZEKO)

Kukhona izihlabelelo ezikhuluma ngenhlanzeko. Lezo zihlabelelo zikhuluma ngemifula kanye namanzi, amanzi asetshenziswe njengophawu lwenhlanzeko noma lokuhlanzeka. Siyazi ukuthi ukuze umuntu ageze kumele asebenzise amanzi; ngeke ugeze ngaphandle kwamanzi. Lokhu sikubona esihlabelelweni 227.

Isihlabelelo 227

Lowo mfula uphi wona

Engingageza kuwo,

Kuzosuka isisila

Ngibe muhle ngiphelele.

Ngiyokwembatha ezinjani

Nxa uhambela kimi;

Afunyanwa **kuziphi izintaba**

Amakha athandwa nguwe.

Lesi sihlabelelo sidlulisa umyalezo wothando kanti namagama asebenze kuso anezimpawu. Uma umuntu umthanda uyaye ufune ukumnikeza into eyikhethelo engatholakali kalula. Lapha kukhulunywa ngamakha. Amakha into eyenza ukuthi umuntu enuke kamnandi, Amakha atholakala ezintabeni ngoba asezihlahleni ezinuka kamnandi, Ingakho leli vesi libuza ukuthi ngabe yiziphi izintaba ezinamakha athandwa nguNkulunkulu. Lapha intaba isetshenziswe njengendawo engcwele ngoba kukhona izintaba ezijulile lapho kungafinyeleli muntu kalula kodwa kukhona izilwane zasendle kuphela. Okusho ukuthi into uma uyithole khona uyazi ukuthi ihlanzekile ngoba akekho umuntu owake wayithinta. Amakha awuphawu olubaluleke kakhulu uma upha umuntu isipho ngoba emlandweni wenkolo kuyavela ukuthi izazi zaseMpumalanga zasebenzisa wona amakha mhla zizokhunga uJesu ezelwe.

Kungenzeka ukuba nazo zawakha entabeni ngoba zabe zazi ukuthi intaba yindawo ehlambulukile ephethe izinto azingangcolisiwe ngabantu. U-Peck no Coyle (1993: 36) bathi izinto eziningi lapha emhlabeni ziqukethe izimpawu:

Kungaba yiqiniso ukuthi yonke into inomlayezo othile, njengezimpahla, indlela onyakazisa ngayo umzimba, yimikhuba esiyenzayo emiphakathini konke kudlulisa umlayezo othile ongaqondwa abantu abanosiko olufanayo. (Hum.)

Ukwembatha kusho ukugqoka; Uma kukhulunywa ngokugqoka kushiwo izimpahla ezisemzimbeni. Uma kuza umutu omthandayo uyaye uqale ugeze bese ugqoka izimpahla ezinhle ezikufanelayo ukuze lowo muntu akufice umuhle, Kodwa lapha umyalezo ovelayo ukuthi akukhulunywa ngezimpahla zokugqokisa umzimba kodwa kukhulunywa ngomoya womuntu ofanele uNkululunkulu ngoba yena akahlali noma ikuphi kodwa ubheka inhliziyoyomuntu. Umnyalezo walesi sihlabelelo ungaduka ngenxa yolimi kanye nokusetshenziswa kwamagama. Kodwa kujwayelekile vele ezinkondlweni ukuba imbongi isebenzise umqondo ojule kakhulu odinga ukuthi ofundayo asebenzise ingqondo ukuze acwaninge athole umqondo wenkondlo.

Isihlabelelo 70

Ngowela ngijabhile **Emfuleni**
waseHuze. Ngaphesheya
kwawo he! Ngoyamukela
intokozo yami. Imana
efihliweyo

Ngoyifumana khona.

Netshe legama lami
Ngolifumana khona.

Lesi sihlabelelo esingenhla sikhuluma ngomfula, lapha umfula usebenze njengophawu lwempumelelo. Uma kuthiwa umuntu usewelele ngaphesheya lokho kusho ukuthi usephumelele. Ukuphumelela kuyinto ebaluleke kakhulu futhi impumelelo iyajatshulelwa. Ingakho lesi sihlabelelo sithi ngaphesheya komfula kutholakala intokozo. Ngaphandle kwamagama anophawu lesi sihlabelelo siletha umyalezo wokuthi wonke umuntu uma ehamba emhlabeni usuke engazi ukuthi uya ezweni elinjani kodwa sonke siyazi ukuthi ngokwenkolo kuthiwa kunomfula owelwayo, Uma ungafanele ukungena

ezulwini awuweleki lowo mfula kodwa uma uwuwelile usuke sewuphumelele. Ingakho ngithi ukuwela umfula kuwuphawu lwempumelelo ngoba usuke usukwazile ukudlula kwangqingetshe. UMuller (1996: 28) ubeka kanje ngezihlabelelo zamaNazareth:

Amahubo enkolo yaseNazareth ayakhuluma uma
uzinika isikhathi esanele sokuwalalela. (Hum.)

Lesi sihlabelelo sikhuluma ngetshe nakuba lokhu kungadida abantu abaningi futhi kungagcina sekudukisa umyalezo okuyiwona wona oqukethwe yisihlabelelo, ngoba abanye abantu kungabadida ukuthi yini itshe legama lomuntu. Lapha kodwa uShembe uqonde itshe elithwalwa ngamaNazareth uma eya entabeni engcwele iKhenani, lelo litshe elithwalwayo lisuke liyisifungo somuntu, Lelo litshe ilona elifakazela umuntu nomuntu ukuthi uyile entabeni eNgcwele.

Itshe lapha lisetshenziswe njengophuwu lokungaguquki noma lokwethembeka. Inkolelo yetshe eyokuthi lona aliguquki kodwa liguqulwa ngumuntu kuphela, ingakho isiZulu sithi “ubothemba itshe”, Lokhu kusho ukuthi itshe ungalithemba ukunokuthemba umuntu. Umuntu ungakhuluma naye namuhla kodwa ngakusasa umfice esekhuluma into ehlukile kodwa itshe uma ulibeke endaweni eyodwa kungaze kuphele unyaka lihleli lapho ngaphandle uma kuzoqhamuka umuntu alisuse lapho kade ulibeke khona; Ingakho lapha ngithi itshe liwuphawu lwesifungo esingeke sasuswa muntu ngaphandle koMdali yena onamandla wonke.

Uphawu kanye nomlayezo izinto ezimbili ezithi azifane ngoba uphawu lungasho into kodwa uthole ukuthi -kwenye indawo lolo phawu lusho enye into ehlukile, kanti ngokunjalo umlayezo ungafika ngezindlela ezahlukene kubantu lokho kusho ukuthi into eyodwa abantu bangayizwa ngezindlela ezahlukene. Kulesi sihlabelelo kungaba khona ukungedluliseki komyalezo ngendlela efanele

ngoba omunye umuntu engazibuza ukuthi itshe kanye negama lomuntu kuhlangana kanjani. Kuso lesi sikhalelo kuphinde kukhulunywe ngokuwelwa komfula; Lokhu kungaletha okukhulu ukudideka kumuntu ozwa kuhlatshelwa noma osifundayo isikhalelo. Lokho kudideka kuphazamisa inhloso yesikhalelo yokudlulisa umyalezo othile ngento ethile.

4.5 AMANYE AMASU OBUNKONDLO

Uma kukhulunywa ngamasu obunkondlo kusuke kukhulunywa ngezinto ezithinta ubunkondlo uqobo lwabo, kuyaziwa ukuthi ziningi izindlela ezingasetshenziswa ukuhlaziya izinkondlo. Ukuhlaziya ubunkondlo kudinga wona amasu anjenge-zimvumelwano, ukuxhumana, ulimi olusetshenziswe enkondlweni okungabalwa izifengo, izisho kanye nezaga. Uma inkondlo ingenakho lokhu kuba sengathi umbhalo nje ongehlukile kweminye imibhalo, kanti inkondlo ngisho uyifunda iyezwakala ukuthi ihlukile kweminye imibhalo.

4.5.1 UKUXHUMANA

Ukuxhumana kanye nemvumelwano kwenza umsebenzi othi awufane ezinkondlweni kanye nasezikhalelweni. Lapha sibuka ukuhleleka nokuxhumana komqondo wamagama emigqeni elandelayo. Kungahle kube yimigqa emibili noma engaphezulu, Kuye ngokuthi imbongi iwuhlele kanjani umqondo wendikimba leyo. UThwala (2000:228) uchaza ukuxhumanisa ngale ndlela:

Siyazi ukuthi ukuphindaphinda bakwenzela ukugcizelela, kodwa kukhona lapho imbongi ihambela kude nephuzu ezama ukulenza. Kunento eyenzakalayo eholela ekungabazeni. Abafundi bethulelwe amagama afanayo noma anomqondo ofanayo.

Lapha kusetshenziswa ukuxhumana Ngenhloso yokugcizelela nokuthuthukisa umqondo owethulwe endimeni leyo. Ukuxhumana ngokuhlukana kwakho

kwenza ukuba leli phuzu eligcizelelwayo nokuphinda izinhlamvu linakeke kulabo abalalele umculo. Lokho kwenziwa ngoba abanye abantu bakholelwa ekutheni into iphindaphindwe ukuze bezwe umyalelo oqukethwe yilelo gama. Lapha kuphindwa isiqu sonke segama, umsuka wegama kanye negama lonke lelo bese kwehluka ekuphongozeni noma ezijobelelweni. Kwesinye isikhathi ingabi khona le nguquko kepha igama liphindwe njengoba linjalo. Le ncazelo engenhla iveza umehluko okhona phakathi kwemvumelwano kanye nokuxhumanisa. UPretorius (1989:31) uma ecaphuna kuStefanizyn, (1973:30) uthi:

Kokunye kuye kuphindaphindwe ukuze kube nesigqi esithile. Kanti futhi okunye ukuphindaphindwa kusuke kuphindwa imigqa ethile elandelanayo ukuze ilinganiswe noma kwenzeka phakathi kwemigqa yenkondlo. Kokunye kusuke kuphindwa ukuze kwakheke omunye umugqa wenkondlo. (Hum)

Okubalulekile okungumsebenzi wokuxhumana esingakuphawula, Ukugcizelela umqondo othile enkondlweni okudala umgqumo othile wesigqi enkondlweni. Ukuthuthukisa umqondo othile ochazwayo ngenhloso yokugqamisa indikimba ethile, Nokuletha ukuhlangana nokuthuthuka komqondo oqoqekile enkondlweni. Sinezinhlobo eziningana zokuxhumanisa esinazo esiZulwini, kepha lapha sizobheka lezo ezigqamile ezihlabelweni zamaNazareth.

Ishlabelelo 93

Siyakubonga Nguye, onguye

Siyakubonga Nkosi yethu;

Siyakubonga nokukubonga

Nkosi yamaNazareth.

Siyakubonga Guqabadele,

Siyakubonga Nkosi yethu.

Siyakubonga Somnganisi,

Siyakubonga nokukubonga

Esihlabelelweni esingenhla kutholakala ukuxhumana okusekuqaleni kanye nokuxhumana okutshekile. Lokhu kuxhumana kwakhiwe igama “siyakubonga” lesi sihlabelelo ngesokubonga, lapha uShembe wabe ebonga kuMvelinqangi ngakho konke akwenzile ikakhulukazi ekuqambeni inkolo yobuNazaretha esindise abantu kanye nezizwe eziningi. Uma nje usizwa sihlatshelelwa uyezwa ukuthi siyabonga ngenxa yamagama anokuxhumana asetshenziswe umqambi waso lesi sihlabelelo. Lokhu kuxhumana kuyingxenye yobunkondlo obutholakala kuzo izihlabelelo zamaNazaretha. Nakuba kusetshenzisiwe lokhu kuxhumana okungenhla kodwa kubukeka sengathi sekusetshenziswe kwaze kweqa ngoba iphuzu eligcizelelwayo selizwakele. Nakho ukuxhumana kanye nayo invumelwano kukhona lapho egcina isingasho lutho noma ingasadlulisi mlayezo ngenxa yokusetshenziswa nalapho singekho khona isidingo esitheni. Lokhu kusetshenziswa kwakho kugcina sekuzwakala sengathi kugidagidwa emqondweni owodwa.

Esihlabelelweni esingenhla kuvela amagama amaningi angasetshenziswa ukuchaza uNkulunkulu, Kuvela uSomnganisi kuphinde kuvele uGuqabadele kodwa futhi umqambi walezi zihlabelelo ubengaligoqa ngegama elilodwa ethi Mninimandla onke, lelo gama belingaletha umlayezo oveza ukuthi uNkulunkulu akahlulwa yilutho, ukunokuba kusetshenziswe amagama amaningi asho into eyodwa, Kodwa nakho ukusebenzisa amagama amaningi asho into eyodwa kuseyiyo ingxenye yobunkondlo.

Isihlabelelo 2 isitanza 2

Ngincede ngincede Nkosi yami,

Ngincede ekufeni.

Nkosi yami.

Amen, Amen Nkosi yami.

Ngazise ngazise izizwe zonke,

Ngoluthando lobuntwana

Olungafiyo.

Amen, Amen, Nkosi yami.

Uma kukhulunywa ngokunceda kusuke kushiwo ukusiza, lapha uShembe uhlabela ngokusiza. Ukusiza kuyinto ebaluleke kakhulu futhi iyinto eyaziswayo esizweni esimnyama, ukusizana kuyimpilo. Lapha uShembe uncenga uNkulunkulu ukuba amsize ngothando lobuntwana, oluzohlala kuye ngaso sonke isikhathi. Uthando lobuntwana lusho ukuthi awuzondi muntu ufana nengane encane othi noma uyishayile kodwa ikhohlwa ngokuphazima kweso. Lapha uShembe ugcizelela nokwazisa bonke abantu futhi balingane kuye ngaso sonke isikhathi. Lapha umqambi walezi zihlabelelo ukhethe igama lokunceda. Ukunceda kusho ukusiza futhi ubengasebenzisa elokulekelela. Lapha uphinde wasebenzisa isenza-samuntu wathatha uthando wathi luyafa. Inhloso yokusebenzisa igama elithi “ukufa” ingenxa yokufuna ukugcizelela ukuphela. Ingakho uShembe wayethi uma efika endaweni ezoshumayela aqale ngokukhothama emakhosini kanye nakubabusi bezwe abaphethe, wayengabonakali nje eseshumayela ngaphandle kwemvume.

Isihlabelelo 6

Sakubona kuPhakama

Sakubona Judiya;

Ubabekephi abafowethu

Abathunyelwe kuwe?

Babalekile bakushiya

Baxoshwa ubungcwele

Akungeni **sono** kuwe

Kwana **sono** sinye.

Lapha uShembe usebenzise ukuxhumana okuphakathi, ukugcizelela ukuthi Ekuphakameni kungena abantu abangenaso isono kanye nalabo abenza intando kaNkulunkulu. Lapha kukhulunywa ngemizi emikhulu owasEphakameni kanye nowaseJudiya. Lapha singasho ukuthi lapha uShembe uveza ukuphakama kwale mizi uma uyiqhathanisa meminye ekhona emizini noma emathempelini, ngoba uhlabelela ngayo. Uma kuthiwa kule mizi akungeni sono kuyo lokhu komunye ungazwakala ngenye indlela umlayezo oqukethwe yilesi sihlabebelelo ngoba njengoba kuthiwa akungeni sono kule mizi kusho ukuthi kulena engabaliwe imizi kusho ukuthi kuyo siyangena isono. UDLamini (1999:43) ubeka kanje ngokwedluliswa komlayezo:

Umyalezo usuke ubhekiswe kuloyo ozowemukela. Lo ozokwemukela umyalezo naye unenhloso ethize okungaba ukuzijabulisa. Abanye abantu bengathola umyalezo okungewona ngoba umbhali engaqondisanga iphuzu lakhe ngamagama awakhethile.

Lokhu okushiwo nguDLamini yikho lokhu okungenzeka esihlabelelweni esingenhla ngoba asicacisi ukuthi isono asifuneki ebandleni lamaNazaretha kodwa sibale amathempeli amabili okuyiseKuphakameni kanye naseJudiya kuphela, okuyimizi emkhulu ebandleni lamaNazaretha. Okanti futhi omunye

engasho ukuthi nakuba kungakhulunywa ngamathempeli kodwa ukuphakama akusho igama lomuzi owodwa kodwa njengoba eKuphakameni kwabe kuyikomkhulu lamaNazaretha lokho kusho ukuthi wonke amathempeli akhona angabizwa ngoKuphakama. Okubalulekile ngukubona ukuthi ngabe umlayezo odlula ngendlela efanele kubantu abalalele ngoba kuyenzeka ukuba umlayezo obudluliswa isihlabelelo ufike ngendlela ehlukile kuna-lena eqondwe umuntu oqambe isihlabelelo.

Isihlabelelo109

Nina nonke eniphuma Ekuphakameni,
Ngokwehlulwa **imithetho**,
Siyababona bengena abaningi
Befuna leyo **mithetho**.

Omunye umuntu engakwazi ukuphendula umyalezo oqukethwe yilesi sihlabelelo awuzwe ngendlela ehlukile. Lapha umlayezo oqukethwe yilesi sihlabelelo ukuthi abantu abaphuma eKuphakameni bahlulwe yimithetho yakhona. Lapha kungenzeka omunye umuntu ephume eKuphakameni kodwa engahlulwanga yimithetho, uthole ukuthi uthe esengaphakathi wabona ukuthi le nkolo ayihambisani nezidingo zakhe wabe esekhetha ukuphuma. Kodwa uzobe esebukeka njengomuntu ohlulwe wumthetho waseKuphakameni kanti akulona iqiniso.

Indlela ekusetshenziswe ngayo igama eKuphakameni ingenza omunye adideka ukuthi kanti eKuphakameni igama lebandla noma igama lekomkhulu lebandla, uma kuthiwa abaphuma eKuphakameni kungasho ukuphuma kwekomkhulu kodwa beqhubeke besonte noma bekhonze kwamanye amathempeli lapha.

4.5.2 IMVUMELWANO

UNtuli (1984) uthi imvumelwano ibingekho kakhulu ezinkondlweni zesiZulu:

Abaqophi bezinkondlo zesiZulu zakudala babengakukhathalele ukuvumelana ezinkondlweni zabo. Ngokusobala lokhu babekwenza ngenxa yokuthi izinkondlo zabo zazingabhaliwe phansi, ngalokho kwakungekho ukuhlela ukuthi ekugcineni kwamavesi kube nokufana. Okutholakalayo ezinkondlweni ezindala ukuphindeka kwamagama onke noma imisho.

Encazelweni engenhla iyakuveza ukuthi ezinkondlweni zesiZulu yabe ingasetshenziswa imvumelwano ngenxa yokuthi izinkondlo zakhona zabe zingabhalwa phansi lokho kusho ukuthi kwabe kungelula ukubona ukufana kwamalunga emagameni kodwa okuvelayo ukuthi kwakusetshenziswa ukuxhumana. Ingakho iphuzu ekuqalwe ngalo kulesi sahluko kube ngukuxhumana ngoba ikona okuletha umqondo futhi okusemqoka ezinkondlweni zesiZulu.

Kubalulekile ukuthi siqondisise kahle ukuthi iyini imvumelwano futhi uyini umsebenzi wayo enkondlweni. Inkondlo kufanele icebe ngaphakathi, ingaphandle layo nalo kufanele lidlisele ukuze indikimba yayo igqame kangcono. Lokhu sikuthola nxa imigqa ehambisanayo yenkondlo iqala noma igcina ngamalunga anomsindo ofanayo emagameni angefani. Imisindo yonkamisa yiyona evamile kumvumelwano-sigcino kanti kuyenzeka kube ngongwaqa kuphela abavumelanayo. Imvumelwano sigcino yenziwa wumsindo ozwakala lapho kuphinyiswa amalunga avumelanayo nokubhalwa kwazo ngendlela efanayo. UMsimang (1988: 68) uphawula ngemvumelwano kanje:

... itholakala uma imigqa ehambisanyo enkondlweni igcina ngamalunga noma izinhlamvu ezinemisindo efanayo. Ezinkondlweni kuvame imvumelwanosigcino. Iningi nokho nemvumelwano-siqalo (initial

rhyme). Ngelokho sisho ukuvumelana kwezinhlamvu
zokuqala zemigqa ehambisanayo endimeni
yenkondlo. Empeleni ziningi kakhulu izinhlobo
zemvumelwano, kodwa lapha masigcine
ngokuphawula ngemvumelwanamophakathi (middle
rhyme) etholakala emagameni akhe imigqa.

UThwala noMhlanga, (1996:40) baphawula bathi:

Imvumelwano ikhombisa isigqi enkondlweni. Sithola
izinhlobo ezahlukahlukeni zezimvumelwano. Sikhumbule
ukuthi imvumelwano ingenziwa ongwaqa noma onkamisa.
Empeleni imvumelwano itholakala ngokuhleleka
kwemisindo ethile ephimiseka ngokufanayo.

Umsebenzi wemvumelwano ukugcizelela umqondo othile kanti futhi
imvumelwano inomthelela esigqini senkondlo, ngenxa yokuthi imvumelwano
yenza ukuba uma ihaywa inkondlo isheshe ngenxa yokufana kwamalunga.
Imvumelwano ingahlukaniswa kaningi: kukhona imvumelwano ekuqaleni,
maphakathi kanye nasekugcineni.

Imvumelwano itholakala ekuqaleni kwemigqa elandelanayo noma imigqa
eyeqanayo. Kufanele sikugcizelele ukuthi imvumelwano kayenziwa amagama
abhaleke ngokufanayo kepha yenziwa ngamagama anamalunga noma umsindo
ofanayo lapho ephinyiswa emagameni angefani.

Isihlabelelo 50

Bonani ovela emafini
Uzobiza abantu bonke
Uzobuya ezulwini
Uzobiza abantu bonke.

Esihlabelelweni esingenhla kutholakala imvumelwano siqalo, imvumelwano siqalo njengoba kushiwo ukuthi yenzeka uma igama linamalunga aphimiseka ngokufana enkondlweni. Kulesi sihlabelelo samaNazareth esingenhla siyabuthola lobu bunkondlo noma le phethini ebizwa ngemvumelwano siqalo. Le mvumelwano ekulesi sihlabelelo iletha isigqi esithile esihlabelelweni ngenxa yokuphinyiswa kwayo ngendlela efanayo, futhi kwenza noma uzilalela zihlatshelwa kube nalobo bumnandi obuhlabahlosile ngenxa yemvumelwano siqalo ekulesi sihlabelelo.

Isihlabelelo154

Ngiyakholwa kuyise
Nakumoya oyingcwele
Nakuyo inhlango yabaNgcwele,
Base-Nazareth!
Ngoba ngiyathanda ukulibona
Lelo lizwe elizayo.

Kodwa kuyenzeka lokhu kuvumelana kungasetshenziswa ngendlela efanele kodwa kuzenzekele khona ngaphandle kokuthi kube yinhloso yembongi noma yomlobi. Leyo mvumelwano engeyona inhloso iyabonakala ngoba enkondlweni ayisho lutho futhi ayinamthelela otheni enkondlweni kanye nasemqondweni wenkondlo. Nakhona lapha ezihlabelelweni kukhona ubunkondlo obufana nemvumelwano esebenze ngokungenhloso noma kuziqondanela nje.

4.5.3 ISIGQI

Uma kukhulunywa ngesigqi enkondlweni kusuke kubukwa izinto ezifana nokuvuleka kanye nokuvaleka kwemigqa ezitanzeni. Uma imigqa eminingi ivalekile lokho kusho ukuthi isigqi saleyo nkondlo noma saleso sihlabelelo siyanensa ngenxa yokuthi ohayayo noma ohlabelelayo kumele ababaze lapho kufanele khona noma abuze aphinde aphumule lapho kufanele khona. Isigqi

sinomthelela omkhulu ekwedluliseni umlayezo enkondlweni. UDLamini (1999: 52) ubeka kanje ngesigqi kanye nomlayezo ezihlabelelweni:

Isigqi sengoma sinomthelela omkhulu ekwedlulisweni
komyalezo. Isigqi esihamba kancane senza abalaleli
bengoma ukuthi bayizwe kahle siphinde sibanike
isikhathi sokuthi bacabange ngomyalezo oqukethwe
yingoma.

UDlamini lapha uveza ukuthi uma isigqi sinensa senza ukuba abalalele umculo bakwazi ukucabangisisa kahle ngomlayezo oqukethwe yisihlabelelo kanti uma isigqi sishesha abalalele abalitholi kahle ithuba lokuzwa umlayezo oqukethwe yisihlabelelo. Imvamisa yezihlabelelo zamaNazaretha zinesigqi esinensayo lokho kwenziwa ukuthi eziningi zazo zijulile kanti futhi zinemigqa emide kakhulu. Okunye okunomthelela ekutheni izihlabelelo zamaNazaretha zibe nesigqi esinensayo yikho ukuthi ezinye zisetshenziswa uma kugidwa, Emgidini izihlabelelo ziyaphindwaphindwa, lokho kwenza ukuba umlayezo oqukethwe yizihlabelelo uzwakale kahle kakhulu ngenxa yakho ukuphindeka kwamagama.

Isihlabelelo 109

Nima nonke eniphuma Ekuphakameni,
Ngokwehlulwa imithetho,
Siyababona bengena abaningi
Befuna leyo mithetho.

Mangethwase Nkosi yami.

Ngibe musha emoyeni,
Ngibafuze abangcwele,
Abasebusweni bakho.

Lesi sihlabelelo esingenhla sinesigqi esinensayo ngenxa yemigqa eminingi evalekile nangomqondo, uma kukhulunywa ngemigqa evalekile kusuke kushiwo ukuthi ekugcineni kwemigqa kunezimpawu eziningi zokuloba, lapho uhaya noma uhlabelela uyaphumula lapho kunokhefana khona noma ubabaze lapho kunophawu lokubabaza. UChiliza (2001:68) uchaza kanje ngomthelela wesigqi emlayezweni wenkondlo:

Ukushesha kanye nokunensa kwesigqi senkondlo kunomthelela omkhulu emlayezweni oledwa inkondlo. Uma inkondlo ishesha kuyenzeka lokhu okushiwo yinkondlo kungangeni futhi kungagxili ezindlebeni zabalalele, kanti futhi ukushesha kwesigqi kungaletha ubumnandi kwabalalele. Ukunensa kwesigqi kwenza ukuba ngisho amagama asetshenzisiwe azwakale kahle nabalalele bawezwe kahle amagama bayajula ngawo.

Le ncazelo engenhla ifakazela isihlabelelo esingenhla. Nakuba ezinye zezihlabelelo zinezimpawu eziningi zokuloba noma ngithi imigqa eminingi ivalekile kodwa ezinye kuyabonakala ukuthi ukuba khona kwalezo zimpawu zokuloba akwenzi mehluko futhi aziqondile ukusho okuthile ngesigqi. Ezinye kuyabonakala ukuthi kwakusetshenziswa nje izimpawu zokuloba ezingasithinti isigqi. Okugqamayo kulezi zihlabelelo zamaNazaretha ukuthi ziyanensa eziningi zazo, lokho kwenziwa ukuthi zinde izihlabelelo kanti namagama asebenze khona made. Amagama asebenze esihlabelelweni esingenhla asetshenziswe ngendlela enobunkondlo futhi omunye angadideka uma kukhulunywa ngokuthwasa kushiwo ukufunda, omunye angadideka ikakhulukazi ngoba igama lokuthwasa lisetshenziswa kakhulu uma umuntu ethwasa noma efundela ukuba yisangoma kuthiwa uyothwasa ngoba usuke eseshintsha impilo engena kwenye, omunye engadidekeka ukuthi kuthiwa

akathwase kanti uShembe bengasebenzisa elinye igama elifuze ukwethwasa.
Nasi isibonelo sesihlabelelo esinesigqi esinensayo:

Isihlabelelo 222

Ebuntwaneni bami ngiyakukulandela,
Nasekwaluphaleni mangikulandele;
Yipha nkosi inhliziyo yami
Ukulizwa izwi lakho.

Ngiyakukuvuma wena nxa ngisaphila,
Nasekuhluphekeni kuyintando yakho;
Yipha nkosi inhliziyo yami
Ukulizwa izwi lakho.

UThwala (2005: 108) uthi ziningi izinto ezingaba nomthelela ekunenseni nasekushesheni kwesigqi senkondlo, ubeka kanje:

Ziningi izinto ezinomthelela ekushesheni kanye nasekunenseni kwesigqi enkondlweni: ubude bemigqa, inani lamagama akhe imigqa, izimpawu zokuloba, lokho kubizwa ngokuvuleka nokuvaleka kwemigqa.

Uma sibuka isihlabelelo esingenhla sithola ukuthi imigqa mide kakhulu, imigqa esekuqaleni mide ngoba yakhiwe ngamagama amane kuyaphezulu, ubude bemigqa kwenza ukuthi ofundayo abambezeleke ngoba igama lide kakhulu. Kanjalo nezimpawu zokuloba uma imigqa inezimpawu zokuloba eziningi lokho kwenza ofundayo noma ohaya inkondlo aphumule lapho kufanele khona aphinde abuze lapho kufanele khona. Njengoba lesi sihlabelelo sinemigqa evalekile kusho ukuthi isigqi saso siyanensa.

Igama elisho ukufuza ngokujwayelekile usuke ufuza umuntu oyisihlobo sakho ikakhulukazi uma unokuthile okufana nakwakhe. Akukaze kuthiwe umuntu ufuze umuntu angahlobene naye. Kushuthi kulesi sikhalelo esingenhla lingadida omunye azibuze ukuthi bengeke yini uShembe asebenzise elinye igama elingaletha umlayezo ohlaba esikhonkosini, njengegama elithi “ngifane” nabangcwele abasebusweni bakho. Okubalulekile ukuthi abantu bengamfuza uNkulunkulu ngoba vele lithi iBhayibheli abantu bakhiwe ngomfanekiso kaNkulunkulu.

4.6 ISIPHETHO

Lesi sahlukesiveze ubudlelwano phakathi kobunkondlo obutholakala ezinkondlweni kanye nalobo obusezikhalelweni zamaNazaretha. Kulezi zikhalelo kuvele ukuthi ubunkondlo bukhona lapha kuvele ukuthi ngisho isakhiwo sangaphandle nesangaphakathi sikhona ezikhalelweni zamaNazaretha. Zona lezi zikhalelo zihlatshelwa ngesigqi esingafani, Kukhona lezo ezisheshayo kanye nezinensayo.

ISAPHLUKO SESIHLANU

ISIPHETHO SOCWANINGO

5.1 ISINGENISO

Lesi sahluko siphetha ucwaningo. Lapha kuzobe kubhekwa ukuthi yini etholakele, njengoba ucwaningo selufike emaphethelweni alo. Kuzobe kuvezwa okutholakele kuphinde futhi kubhekwe neziphakamiso ukuze abafisa ukuqhubeka nalolu cwano bazi ukuthi luphelele kuphi ukuze kuvele ukuthi bna kungafanele beqale kuphi.

5.2 OKUTHOLAKELE OCWANINGWENI

Lolu cwango kade lubuka izihlabelelo, uma sikhuluma ngezihlabelelo singasho sithi amahubo noma amaculo. Amahubo yinto ebaluleke kakhulu esizweni samaZulu, lokhu kubonakala ngokuthi awukho umkhosi owenziwayo kwaZulu kungahutshwanga. Ngisho izintombi ziyohlolwa kuba namahubo akhona, ngisho izinsizwa noma amabutho eya empini kuhlatshelwa amahubo empi. Uma kukhishwa intombi iyogana kuba namahubo. Lolu cwano luthole ukuthi izihlabelelo zamaNazareth angeke uzehlukane namahubo akwaZulu ngoba nawo anobunkondlo phakathi. Lolu cwano luthole ukuthi kunobudlelwano phakathi kwamahubo, Izithakazelo kanye nezinkondlo.

Izibongo zingubunkondlo bomdabu obutusa, obuncoma, obukhukhumeza noma obugqamisa izenzo zalowo ophakanyiswayo. UBryant (1949:210) uchaza izibongo kanje:

Lapha kusuke kubongwa umuntu noma into ethile,
amaZulu akwenza lokhu ngenxa yokubonga umuntu
othile ngakwenzile, kokunye kungaba ukuthi bayacela
emadlozini baqala ngokuwabongela ngaphambi
kokucela okuthile.(Hum.)

Izibongo lezi zingehlukaniseka iminxa emibili. Kukhona izibongo ezibonga umuntu ngamunye, into ethile noma isilwane esithile ngasinye. Akugcini lapho, kukhona izibongo zezinto ezingaphili njengemishiza, amawisa amabhodwe nokunye. Okwesibili, kukhona izibongo ezibonga uhlobo noma isizwe esinesibongo esithile. Konke lokhu ukuthi izinto zibe nezibongo kukhombisa ukubaluleka kwezinto esizweni samaZulu sonkana. Ngokunjalo uma kubongelwa ukuze izibongo zizwakale kahle kwakusetshenziswa bona ubunkondlo ukubumba izibongo, izithakazelo kanye namahubo.

Izihlabelelo ebandleni lamaNazaretha ziyinto engumgogodla webandla futhi ziyahlonishwa kakhulu ngoba ziqukethe umlando webandla kanye nezimfundiso ezahlukeneyo ezithinta ibandla. Ukuhlatshelelwa kwazo kwenza abantu bajule futhi baninge kabanzi ngenkolo, omunye nomunye azifune futhi abheke ukuhamba kwakhe ngoba lezi zihlabelelo zijulile kakhulu. Kuyasho ukuthi eziningi zazo zazifika nezithunywa zasezulwini. UShembe (1940:1) ubeka kanje ngezi hlabelelo:

Eziningi zalezi zihlabelelo zazifika nezithunywa
zasezulwini. Imvama wayesuke ebhekile engalele.

Ngaphandle kokuthi lezi zihlabelelo zavela ezulwin kodwa okwenza zihlonishwe kakhulu ukuthi zisetshenziswa kuyo yonke imikhosi yesonto, awukho umkhosi owenziwa ebandleni ngaphandle kokuhlabelela, futhi akuvumelekile ukuba uhlabelele noma isiphi isihlabelelo kodwa umkhosi nomkhosi uba nesihlabelelo sawo. Kulolu cwaningo kuvele ukuthi izihlabelelo zamaNazaretha ziqukethe nezimpawu. Amanye amagama asetshenziswe khona ayizimpawu. Uphawu luyinto ebaluleke kakhulu ngoba ezindaweni zonke kukhona izimpawu ezimele izinto ezithile. Kukhona izimpawu ezikhomba amahhotela, Kukhona izimpawu ezikhomba ukuthi akubhenywa kuleyo ndawo

kanye nezimpawu ezikhomba ukuthi kukhona isibhedlela kanye namasonto kuleyo ndawo. Okuvelayo ngophawu ukuthi lungaba yindida enkuku ngoba ungathola ukuthi endaweni ethile uphawu lusetshenziswa ngendlela ehluke kakhulu kunendlela olusetshenziswa ngayo kwenye indawo, bese kuba nokudideka okukhulu. Lokhu kufakazelwa ngu-Eagleton (1983:66) lapho ethi:

Izimpawu ziyinto ebaluleke kakhulu ngoba zenza impilo ibe lula kodwa ziyadukisa ngoba zihunyushwa ngezindlela ezingafani ezindaweni ezahlukeni, lokho kudala ukudideka okukhulu. (Hum)

Lolu cwaningo belubheka ubunkondlo obutholakale ezihlabelelweni zamaNazareth. Buningi ubunkondlo obutholakele ezihlabelelweni zamaNazareth; Lapha singabala izimvumelwano, ukuxhumana, izimo zokukhuluma kanye nesigqi. Bonke lobu bunkondlo benza ukuba izihlabelelo zamaNazareth zihluke ezihlabelelweni zamanye amabandla amaningi. Okuvelile ukuthi umsebenzi walobu bunkondlo ukunandisa ngoba inkondlo yehlukile kweminye imibhalo ngenxa yokunotha kolimi olusetshenziswe kuyo belu inkondlo. UThwala (2005:78) ubeka kanje:

Izinkondlo zehluke kakhulu kweminye imibhalo ngoba zona zinezinto ezilindelekile kuzo, kulindeleke ukuba ulimi lwenkondlo lunotho luhlobe ngezaga, izisho kanye nezifenko ukuze inkondlo izwakale kahle futhi kube mnandi ukuyilalela ihaywa.

UThwala uveza ukuthi inkondlo yehlukile kuyo yonke imibhalo, ngaphandle nje kokuyifunda ngisho isakhiwo noma umumo wayo uyazisho ukuthi uyinkondlo. Nezihlabelelo zamaNazareth zinjalo uma ungakazifundi ungazitshela ukuthi inkondlo ngenxa yokuma kwezitanza noma amavesi azo.

Imvumelwano itholakele ezihlabelelweni zamaNazaretha kwavezwa ukuthi umsebenzi wayo kuba ngukugcizelela iphuzu noma umqondo othile ukuze leyo nto egcizelelwayo ingene kahle kubantu ngenxa yokuphindwa kamalunga afanayo egameni. Kuvelile ukuthi imvumelwano ingahlukaniswa kaninganyana: kukhona imvumelwano esekuqaleni, kubekhona imvumelwano ephakathi nendawo bese kubakhona imvumelwano esekugcineni. Zonke lezi zimvumelwano zigcizelela umqondo othile oqukethwe yileyo misho esesihlabelelweni.

Ukuxhumana nakho kuvele kakhulu ezihlabelelweni zamaNazaretha. Kuvelile ukuthi uma kukhulunywa ngokuxhumana kusuke kufana amalunga egameni kungaba ngukuthi afana ekuqaleni, maphakathi noma afane ekugcineni. Nakhona lapha kuvelile ukuthi umsebenzi wokuxhumana ukugcizelela umqondo othile oqukethwe yileyo migqa exhumene. UPretorius (1989:31) uma ecaphuna kuStefanizyn (1973:30) uthi:

Kokunye kuye kuphindaphindwe ukuze kube nesigqi esithile. Kanti futhi okunye ukuphindaphindwa kusuke kuphindwa imigqa ethile elandelanayo ukuze ilinganiswe noma kwenzeka phakathi kwemigqa yenkondlo. Kokunye kusuke kuphindwa ukuze kwakheke omunye umugqa wenkondlo. (Hum)

Le ncazelo engenhla igqamisa ukuthi ukuxhumana akugcini nje ngokugcizelela kodwa kuphinde kube nomthelela esigqini sezihlabelelo zamaNazaretha. Lokhu kwenza kuvele ubufakazi bokuthi nakuba lezi kuyizihlabelelo zebandla kodwa umsunguli wazo wabe eyimbongi futhi eyiciko.

Kulolu cwaningo kuvelile ukuthi izihlabelelo zamaNazaretha zinesigqi esahlukene. Uma kukhulunywa ngesigqi enkondlweni kusuke kubukwa ukuthi ngabe inkondlo iyashesha noma iyanensa. Ziningi-ke izinto ezinomthelela ekunenseni kanye nasekushesheni kwesigqi, okungaba ubufishane nobude bamagama, ukuvaleka nokuvuleka kwemigqa bese kuba ngukuthi inkondlo inamuphi umoya nomqondo konke lokhu kunomthelela esigqini senkondlo. Nakuzo izihlabelelo zamaNazaretha kukhona ezinesigqi esinensayo futhi kukhona ezinesigqi esisheshayo. Okutholakele ngukuthi lezo ezisetshenziswa emgidini ziba nesigqi esinensayo ngenxa yokuthi amagama ayaphindaphindwa futhi kumele uma sihlatshelelwa amagama ahambisane nokuphakama konyawu ngoba kusuke kugidwa. Okuvelile ukuthi isigqi sinawo umthelela ekudluliseni umlayezo. UChiliza (2001:68) uchaza kanje ngomthelela wesigqi emlayezweni wenkondlo:

Ukushesha kanye nokunensa kwesigqi senkondlo kunomthelela omkhulu emlayezweni oledwa inkondlo. Uma inkondlo ishesha kuyenzeka lokhu okushiwo yinkondlo kungangeni futhi kungagxili ezindlebeni zabalalele, kanti futhi ukushesha kwesigqi kungaletha ubumnandi kwabalalele. Ukunensa kwesigqi kwenza ukuba ngisho amagama asetshenzisiwe azwakala kahle nabalalele bawezwe kahle amagama bayajula ngawo.

Njengoba kuvelile ukuthi ezihlabelelweni zokusina isigqi sisuke sinensa ngenxa yokuthi kumele amagama ahambisane nonyawo. Ngesikhathi amagama enensa lokho kwenza ukuba amagama azwakale kahle ukuthi athini bese kuthi abalalele bewuzwe kahle umyalezo oqukethwe isihlabelelo. Uma amagama eshesha ezihlabelelweni bagcina abalalele bengasawuzwa kahle umyalezo oqukethwe yisihlabelelo. Yonke imkhosi inezihlabelelo zakhona ezihambisana nawo.

Lapha kubuye kwabhekwa nobunkondlo ezihlabelelweni zamaNazaretha kubhekiswe esakhiweni sangaphakathi. Uma kukhulunywa ngesakhiwo sangaphakathi kusuke kubhekwa ulimi ikakhulukazi olusetshenziswe ezinkondlweni. UMakhambeni (1989:30-31) ufakazela lokhu uma ethi:

Uma sikhuluma ngengaphakathi lenkondlo sisuke sibhekise olimini lwezinkondlo esingathi nje yibona bumbongi. Lolu wulimi oluyingcwenga, lwezinga eliphakame kunalolu esilusebenzisa nsukuzonke. Umuntu osakhasayo kwezemibhalo angeke akwazi ukululandela athole olukuqondile kalula nje. Abahluzi basuke baqonde ulimi olunothiswe yizifenqo. Lezi zifenqo zimikhakha miningi

UGule (1992: 72) usekela umbono kaMakhambeni uma ethi:

Uma sikhuluma ngemifanekiso-mqondo sisuke sikhuluma ngezithombe ezidwebekayo engqondweni lapho imbongi isebenzise igama elithile. Phela imifanekiso lena yiyona esingathi ingumphefumulo wenkondlo.

UMakhambeni lapha uyakubalula ukuthi isakhiwo sangaphakathi sigxila olimini olusetshenziswe enkondlweni olwenza inkondlo ihlabahlose noma inothe ukuze izwakale kahle. Lolu cwaningo lugxile ebunkondlweni obusesakhiweni sangaphakathi, Lugxile esingathekiswa, esifaniswa kanye esenzasamuntwini. Kulolu cwaningo, ezihlabelelweni zamaNazaretha kuamagama amaningi ayizifaniso, lolu ohlobo lwesifenqo oluqhathanisa izinto ezimbili ngokusebenzisa izakhi zokufanisa. UMakhambeni (1989: 54) yena uthi:

Kulomfanekiso-mqondo sithola kuqhathaniswa izinto

ezithi zingafani ncamashi, kodwa othi lapho
uzihlolisisa uthole zinobudlelwano obuthile obuvame
kuzo zozimbili. Asilinganise njengokuthi: Intombi
yinhle njengembali.” Lokhu sikwamukela
njengesifaniso.

Ezihlabelelweni zamaNazareth sithola kufaniswa amaNazareth nobumba lika
simende. Lesi sihlabelelo sithi amaNazareth wonke awabe njenge-bumba
likasimende. Siphinde futhi sibone kufaniswa isikhukhukazi noNkulunkulu;
Lapha kuthiwe uNkulunkulu akafukamele amaNazareth njengesikhukhukazi
sithanda abantwana baso.

Kulo lolu cwaningo kuphinde kwasetshenziswa isingathekiso njengobunye
bobunkondlo obutholakala esakhiweni sangaphakathi ezihlabelelweni
zamaNazareth. Isingathekiso ilapho kuqhathaniswa khona izinto ezimbili bese
kuthi eyodwa yayo ibizwe ngalena eqhathaniswa nayo. UMsimang (1988: 17)
uthi:

Isingathekiso ukuqhathanisa izinto ezimbili
ezingafaniyo empeleni. Kunokuba sithi uThembi
ufana nembali, simane sithi uThembi yimbali. Lokho
kusho ukuthi asisaqhathanisi kepha siyangathekisa.

Ezihlabelelweni zamaNazareth ziningi izinto ezingathekisiwe. Lapha sithola
uThixo ebizwa ngelanga ngenxa yokuthi ilanga liyakhanyisa kanti noThixo
ungukukhanya kubantu ngenxa yokuthi uxazulula zonke izinkinga zabantu.
Akugcini ekungathekiseni kuphinde kube khona nesenzasamuntu noma
ukwenza samuntu. Uma kukhulunywa ngesenzasamuntu kusuke lapho
kunikezwa into engeyena umuntu kodwa yenziswe izinto ezingenziwa
ngumuntu. UKheswa noMthiyane (1993: 101) bona bathi:

Lolu hlobo lwesifenko luvela lapho imbongi
yenza izinto ezingaphili noma ezingenakubonwa
ngamehlo ziphile zifane nabantu. Izithatha
izenzise izenzo ezinokwenziwa abantu.

Kanti uMakhambeni (1989: 57) yena uthi:

Isenzamuntu olunye uhlobo lomfanekiso-mqondo.
Lapha sithola into engeyena umuntu iphiwa izitho
kokunye izenzo zabantu.

Lapha sithole izinto eziningi ezenziwe abantu noma ezinikwe ubuntu. Kukhona izihlabelelo ezithi “Kuphakama sabela wena”. UKuphakama igama lomuzi waseKuphakameni, siyazi ukuthi umuzi awukwazi ukusabela ngoba awukhulumi kodwa umuntu kuphela okhulumayo kodwa lapha umuzi unikezwe izimpawu zabantu. Esinye isihlabelelo sithi “ Sakubona Kuphakama sakubona Judiya”. Lena imizi yamaNazareth nayo futhi yenziwe abantu ngoba iyabingelelwa sengathi izophendula, le mizi inikezwe izimpawu zabantu.

Kulolu cwaningo kusetshenzise izindlela yekhwalthethivu ukuqoqa ulwazi, le ndlela ibuka izinto njengoba zinjalo bese izama ukuzihumusha. Lokho kwenziwa ngokuthi kubuzwe abantu abathile imibuzo ukuze banikeze ulwazi oluthile oludingwa ngumcwaningi. Kulolu cwaningo asibanga bikho leso sidingo ngoba ucwaningo belwenziwa kusetshenziswa umqulu onezihlabelelo zamaNazareth.

5.2 IZINCOMO KANYE NEZIPHAKAMISO

Lapha kubhekwa ukuthi kuphi okungenziwa ngabathanda ukuqhuba lolu cwaningo, noma abafuna ukwenza ucwaningo ngesihloko esithi asifane nalesi. Kuningi abangakwenza abanentshisekelo yokuqhubeka lapha okugcina khona lolu cwaningo ngoba aluqedanga yonke into mayelana nesihloko.

Abanelukuluku kanye nothando lokuqhuba lolu cwaningo kuningi abangacwaninga ngakho okuhlobene nalesi sihloko. Lolu cwaningo lungaqhutshwa ngokuthi kubhekwe ukuthi Ngabe ubunkondlo obusemahubeni bunamuphi umthelela kuwo amahubo. Ngoba kulolu cwaningo bekugxilwe ekuvezeni ubunkondlo obukhona ezihlabelelweni zamaNazareth. Kulolu cwaningo abaqedwanga ubunkondlo obukhona nakuba kubhewe izakhiwo zombili esangaphandle kanye nesangaphakathi kodwa buningi ubunkondlo obusalile, othanda ukuqhuba lolu cwaningo angaqhubeka abheke obunye ubunkondlo obusalile.

Omunye angaqhuba lolu cwaningo ngokuqhathanisa ubunkondlo obutholakala emahubeni akwaZulu kanye namahubo amaNazareth bese ebona ukuthi ngabe kukhona yini okufanayo phakathi kwala mahubo noma abheke okungefani, ngoba kulolu cwaningo bekubhekwa nje ubunkondlo obusezihlabelelweni zamaNazareth bungaqhathaniswa nalutho.

Lolu cwaningo lungaqhutshwa ngokuthi kubhekwe umthelela wobunkondlo emahubeni, kungaba amahubo empi, awokwemulisa, owodwendwe noma amahubo emikhosi. Omunye angaluqhuba ucwaningo ngokucwaninga ukuthi ngabe lobu bunkondlo obutholakala ezihlabelelweni zamaNazareth busetshenziswe ngendlela efanele yini; Ngoba kuyenzeka uthole ukuthi ubunkondlo abusetshenzisiwe ngendlela engafanele okungagcina sekungasho lutho.

Omunye angaqhubeka nalolu cwaningo ngokuthi abheke aphinde aqhathanise ubunkondlo obutholakala ezihlabelelweni zamaNazareth, ezithakazelweni, ezinkondlweni kanye nasemahubeni. Abheke ukuthi ngabe bukhona yini ubudlwelwano ubukhona, aphinde abheke ukuthi lobo bunkondlo buyafana noma abufani. Uma bufana bufana kanjani ngokunjalo uma kungefani ukuphi umehluko.

Lolu cwaningo lungaqhutshwa ngokuthi kugxilwe ezindikimbeni ezidingidwa yizihlabelelo zamaNazareth, njegoba kuke kwavela kancane ukuthi lezi zihlabelelo zidingida izindikimba eziningi ezahlukenene. Lokho kungenziwa ngokuthi kuqhathaniswe nezindikimba ezisezinkondlweni.

5.3 ISIPHETHO

Kulona lonke ucwaningo kuyahlaluka ukuthi ibandla lamaNazareth lakhele phezu kwesisekelo sokulandela nokugcina amasiko. Izinto ezenza leli bandla libe semqoka ngokobuMdabu yilezi zikhonkwane elihamba phezu kwazo. Isikhonkwane esibalulekile kuzo zonke esokulandela yonke imithetho nokugcina amasiko ngendlela engancethezi nangendlela yokuzigqaja entweni abakholelwa kuyo. Inkolo yaseNtshonalanga ifike nokuningi okuhle nokufanele sikuncome sikushaye elikhulu ihlombe kodwa yayingezile ukuthi izoqeda amagugu angamasiko ethu. Okufike kube indida nenkiyankiya ukuthi yonakalaphi le ndaba. Asazi noma yonakala kubalethi noma kubemukeli. Kodwa uma le ndaba isifakelwa izibuko ezinohlonze kubukeka sengathi yonakala kubemukeli. Bemukela ngesandla sobunxele. USangweni, (2009:47) ecaphuna uMsimang uthi:

Kungenze ngabheka emuva kepha ngenkulu
indumalo ngibone iyizolo lamaZulu selibonakala
kaluvindi kanti ikuthangi lona alikhonjwa
nangalukhalo.

Izinto eziningi ezingamagugu ethu sezidicileke okwenyongo yenyathi sanamathela sathi ne kokwaseNtshonalanga. Amasiko angumgogodla wanoma isiphi isizwe. Ubuhlakani bomuntu woMdabu busekugcineni nasekulandeleni amasiko akhe. Leli bandla limpande zalo zigxilile ezikhonkwaneni zobuMdabu. Nakuba isiko kanye nezinkolelo zomdabu zabe zithathwa njengento

engabalulekile kodwa uShembe wakusebenzisa ebandleni lamaNazaretha futhi kwangena kwathi khaxa.

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